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INDIGENOUS KNOWLEDGE CENTERS (IKC): STRONG MEDICINE ON HIGHER
EDUCATION CAMPUSES

by

Melissa Delikat
M.S. Education 2007, Old Dominion University
B.A. Social Science 2005, Washington State University

A Dissertation Submitted to the Faculty of
Old Dominion University in Partial Fulfillment of the
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Approved by:

Chris Glass (Chair)

Dr. Shana Pribesh (Member)

Dr. Dana Burnett (Member)

ABSTRACT

INDIGENOUS KNOWLEDGE CENTERS (IKC): STRONG MEDICINE ON HIGHER
EDUCATION CAMPUSES

Melissa Delikat
Old Dominion University, 2017
Chair: Dr. Chris Glass

Indigenous Knowledge Centers (IKC) on higher education campuses are unexplored in educational research, but they may be one of the most critical advancements in equality and decolonization efforts. This dissertation presents findings to descriptively introduce IKCs through a shared learning journey that is both culturally safe and relevant. Using Indigenous and qualitative methodologies, this shared learning journey found that IKCs are an Internationalization at Home (IaH) practice that produces Indigenization by bringing awareness to and valuing Indigenous Knowledge and Culture. It offers healing through land connection, honoring Elders, and building respectful relationships. IKCs are Strong Medicine.

Keywords: Aboriginal, decolonization, higher education, Indigenization, Indigenous, Indigenous knowledge, intercultural dialog, intercultural learning, internationalization at home, Medicine Wheel, social justice, Strong Medicine.

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DEDICATION

To acknowledge the oppressed Indigenous voices in higher education academy
and recognize the gift shared with us (in alphabetical order):

Awabakal

Duwamish

Lakota/Dakota

Native Hawaiians

Thank you to all the IKC caretakers who participated in this learning journey!

ACKNOWLEDGMENTS

Respectfully, this learning journey included many peoples of various worldviews, my Sisters and Brothers who shared or will be touched by this. May this be Strong Medicine for you all. The value of your voice is admired and appreciated. We have much to learn as we work together from a place of belonging as human beings. I sincerely hope this dissertation is only our beginning of life long relationships. I thank you all for your hospitality. Peace be with you.

I'm grateful for this support system: the folks at Old Dominion University, Peninsula College, and my life that helped me accomplish this. We did it! Thanks to each of you, especially my Dissertation Committee Chair, Dr. Chris Glass; and Dissertation Committee Members, Dr. Shana Pribesh, and Dr. Dana Burnett for your patience, encouragement, and guidance. Dr. Glass was open to discussion and even disagreement, which let my passion lead me to move away from, the often times rigid, traditional Westernized methodology as I began my research endeavors. It let me discover the direction that truly honored the topic explored. It took me longer than anticipated, but always they gave freely of their time to get me to completion. Many thanks to each of you!

Special thanks to Corey Delikat, Dr. Laura Brogden, Dr. Darla Deardorff, family and friends, and Cohort 10 for all the time, encouragement and support you gave me. Thanks for believing in me even when I didn't! This dissertation was an adventure for us all! It was a difficult journey for me, but was so worth it! I appreciate all the roles each of you played: friend, supportive listener, advisor, editor, and cheerleader along the way. Much love to you!

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CHAPTER 1

INTRODUCTION

Hawaiian Proverb: “E lauhoe mai na wa’a; I ke ka, I ka hoe; I ka hoe, I ke ka; pae aku I ka ‘aina.” English translation: Everybody paddle the canoes together; bail and paddle, paddle and bail, and the shore will be reached (Polynesian Voyaging Society, 2016).

Indigenous Knowledge Centers (IKC) on higher education campuses are unexplored in educational research, yet are possibly one of the most critical advancements in equality and decolonization efforts. Decolonization is a complicated social justice process promoting equality across society. It puts those who have suffered a long history of oppression and marginalization in the primary space to communicate their worldviews from their frames of reference (Chilisa, 2012; Whitlock, 2015). This way they can understand themselves through their perspectives. As the opening Hawaiian proverb states, we are all in this together; meaning it’s better if we work together to reach a shared goal. IKC’s bring together different perspectives and values using Indigenous frames of reference to accomplish a common purpose collaboratively to support Indigenous students, culture, knowledge, and communities.

The IKC phenomena exist across similar post-colonial higher education systems in Australia, Canada, New Zealand, and the United States. Campus IKCs are developed collaboratively as either 1) formal multination partnerships or 2) informal regional Indigenous communities support. The intent is to provide a campus-space dedicated to Indigenous knowledge, ways of knowing, and cultural awareness. They focus on providing students, faculty, staff, as well as the larger communities,’ academic support, intercultural sharing, teaching, and learning explicitly from an Indigenous perspective.

They may also serve to acknowledge the campus was built upon ancestral lands of local Indigenous peoples and to offer Indigenous education and hospitality to the campus and community.

Each IKC is unique in development and design, but all IKCs give Strong Medicine to communities and all who engage with them (see Figure 1). Strong Medicine is a continued improvement and healing of spirit (mentally, spiritually, emotionally, and physically) keeping in harmony with self, nature, and the Creator to keep away illness, bad luck, and negativity (Legends of America, 2016). Strong Medicine is about restoring balance. All decolonization efforts are Strong Medicine; therefore IKC's are Strong Medicine.

Figure 1. An example of the Indigenous Knowledge Center at Evergreen State College in Washington State, US (The Evergreen State College, 2015).



Although individually different, each IKC offers not only a visual representation of the regional Indigenous peoples that partnered with or supported the higher education

institutions' IKC practice, but each also declares a mission to give safe space and academic support to Indigenous students and communities. It respects Indigenous knowledge while valuing Indigenous culture. Some are more integrated across campus than others, but overall each is working to give voice to Indigenous communities, issues, and culture.

Simply stated, IKCs intentionally focus on the worldviews of the regional Indigenous peoples to aid them in seeing the campus and higher education through their cultural lens. Therefore, they are a decolonization effort and Strong Medicine. According to intercultural competency expert Darla Deardorff (2015b), Indigenization has recently become the preferred term over decolonization because the term Indigenization changes language power dynamics toward Indigenous self-determination efforts rather than a reflection of colonization. Indigenization purely means to make more Indigenous by adapting to local ways through revitalizing Indigenous knowledge (Kuokkanen, 2007). In higher education this translates to the act of making campus business practices, class curriculum, campus events and services, as well as the physical/visual campus more Indigenous. *Indigenization* will replace decolonization in this dissertation to provide support for the progress of empowerment efforts towards oppressed peoples.

To further empower oppressed voices of colonization, please note the word *Indigenous* will be intentionally capitalized, and not non-indigenous as a way to flip power within the language of this study. For this learning journey non-indigenous refers to all people who would be considered colonizers. Furthermore, to support efforts to empower historically oppressed voices commonly viewed through deficit lenses, Appreciative Inquiry (AI) will guide this entire learning journey from development

through implementation and discovery. AI is a systematic exploration for the best in people, organizations, and communities in the world around us. It does not focus on problems or deficits, but the particular strengths and potential of the explored issue (Case Western Reserve University, 2016). It is essential that we look through lenses of AI instead of coming from a problem-based perspective to prevent perpetuating injustices (Chilisa, 2012). Research shows AI approach is supportive in working with oppressed peoples and culturally sensitive topics (Aveling, 2013; Champagne, 2015; Chilisa, 2012).

The IKC phenomena provides higher education campuses an opportunity to engage with social justice work (Whitlock, 2015). IKCs are accomplishing social justice work in important ways. They offer educational opportunities to oppressed individuals within their cultural framework, which promotes equal access to higher education by providing self-identity development and relevant curriculum that may not exist without this higher education practice. Secondly, they identify the IKC practice as an At-Home Internationalization (IaH) practice. It is commonly known that Indigenous students consistently have been underrepresented in higher education and do not attain degrees at the same rates as non-indigenous students (The Harvard Project on American Indian Economic Development, 2008; Kirkness and Barnhardt, 2001; National Center for Education Statistics, 2015; Nichol, 2015; Starrs, 2014). This practice could support a shift in this historical trend by allowing not only for relevant curriculum, but by ensuring integral Indigenous social norms and cultural values are present on campus. This in turn, provides Indigenous students with a sense of belonging that may previously be missing and negatively impacting retention. Acknowledging and including local knowledge and value for oppressed regional peoples is social justice work. IaH is a growing practice in

higher education that offers students' activities, on-campus global/international coursework, co-curricular activities, or interactions with international students. Indigenous students are members of sovereign nations and therefore are at-home international students even though they may also have citizenship with the colonizing nation. To honor and respect their sovereign identity, IKCs have an opportunity to acknowledge this literal two-world (global) reality of Indigenous students and communities. Programming and curriculum offered through IKCs can be considered global/international coursework. Calling the IKC phenomena an IaH practice would be social justice work by formally recognizing the sovereignty of Indigenous peoples and as such, a unique two-world source of international education on campus.

Lastly, IKCs are providing intercultural learning and dialog opportunities to entire communities, especially to non-indigenous people by bringing a space that provides access to Indigenous culture and knowledge. Intercultural learning and dialog are the process of becoming more aware of and better understanding one's own culture and other cultures around the world to increase cross-cultural tolerance and understanding. Lane (2012) defined it as "the acquisition of knowledge and skills that support the ability of learners to both understand culture and interact with people from cultures differing from their own." Having partaken in several different IKC events personally, the intercultural learning and dialog opportunities of having a campus IKC becomes highly apparent. Take, for example, a personal story from a rural community college in Washington State located on the ancestral lands of the Coast Salish. On October 27th, 2010, Peninsula College's Longhouse (an IKC) held a Welcome Pole Raising Ceremony. Several Indigenous attendees emotionally discussed with me (Delikat, 2010) how it was the first

time they had experienced a traditional raising of a welcome (totem) pole by hand as their ancestors had. The ceremonial ritual flowed like it had been done numerous times before, making it hard to believe it was the first experience for several Indigenous attendees in addition to the Indigenous youth.

A dozen men or more held the pole strongly on their shoulders close to their heads, tall and proud. They walked it across campus from its carving location to where it would rest. All of us followed their trek to the beating of drums as many Indigenous family songs of those present were sung loudly to encourage them all onward. It felt ancient, natural, primal; and as the men strained, physically pushing and pulling the ropes to raise that pole into the ground to reach up to the sky, their connection was evident. This traditional pole raising was a powerful ceremony and Strong Medicine presented to us that day, with both Indigenous and non-indigenous members that demanded pause and reflection.

In other words, Peninsula College's Longhouse was allowing Indigenization rediscovery and recovery (Chilisa, 2012) of their traditional ways along with intercultural learning and dialog opportunities. That struck me profoundly. Just as remarkable that day was the response of my father. He volunteered to drive elders back to the welcome pole raising location which was across campus on the day of the event. Talking with him after and hearing his excitement and honor to have discovered how powerful and skilled the drummers were, I observed a shift in his prior stereotypical beliefs. It opened his eyes to a new way of seeing the Indigenous community. That is proof of intercultural learning and dialog in action. IKCs are changing lives, changing communities.

Another more recent personal example (Delikat, 2015) was the Evergreen State College's Longhouse 20 Years Anniversary celebrated in Olympia, Washington on Saturday, October 17th, 2015. Each family dance gifted during the celebration told stories to teach me of their ways of knowing. I could not look away from the dancers; it was captivating. Their passion, movements, colorful dress, hand-carved masks, and incredible displays of skill moved me. These were private family songs and dances which only increased the personal connections happening between us all inside the Longhouse. I will not describe the specific details. It is not my story to share. It was an honor to partake in the celebration which obviously meant a lot, not only to the Evergreen community, but also the Indigenous attendees. Gift giving and food was generously offered, taking over an hour based on the number of families sharing. It was about acknowledging the customs of the Longhouse and providing intercultural learning and dialog opportunities to non-Indigenous participants as well as Indigenous. I felt welcomed and was not surprised that some peoples traveled down from Alaska and Canada for the all-day event. Such long journeys to attend the celebration reflected the respect and enthusiasm held by Indigenous peoples of this growing IKC practice.

A final, personal example (Delikat, 2016) is from Lane Community College's annual Powwow which I attended on April 2nd, 2016. Since this was my first Powwow, I was immediately struck by the number of family drumming circles alternating songs for the day-long dancing. Over a dozen families shared and gifted their family songs. The announcer acknowledged each family before they sung their song, and the dancers paused from moving to wait in respectful silence during each transition. I could sense the honor and respect given to each family. Once the drumming began, the ring of dancers

continued in a combination of calm to fervent moves. The Emcee explained the tradition of Powwow. Warriors would tell their experiences through dance to pass on knowledge. The Emcee further announced how the event is Strong Medicine, helping to heal and revitalize balance by openly sharing their cultural traditions. The Powwow was meant to be felt by everyone in attendance, from dancers to observers. In fact, after the opening procession of the Indigenous dancers, the audience was invited to join in the dancing. It was an expression that reminds me of the Hawaiian proverb above; we are all in this together. The collaborated expression and stories told in dance were incredible to witness. I was honored to be in attendance. These examples are but a few which shows the need for higher education campuses IKCs to be explored by research as gateways of Indigenous knowledge, social justice, and intercultural learning.

In summary, the IKC phenomena are unexplored in research. This practice has been implemented on numerous campuses to uniquely engage with regional Indigenous peoples to increase Indigenous student support in culturally relevant ways, design programming and curriculum that promote intercultural learning and dialog, and offer Indigenous communities space to share their knowledge and culture.

Appreciative Inquiry (AI) will support initial exploration of this phenomenon. IKCs appear to provide four areas of empowerment to Indigenous peoples within higher education campuses. These four areas of empowerment are:

1. providing Strong Medicine to Indigenous peoples and communities;
2. implementing Indigenization efforts on higher education campuses;
3. seeking social justice work to support oppressed voices in education; and
4. giving intercultural learning and dialog opportunities on campus.

Learning Journey: The Power of Language

As previously mentioned, Appreciative Inquiry (AI) will guide this work. Accomplishing a strength-based approach in this dissertation means that language power dynamics need to be acknowledged, along with the attempts made to minimize oppressed voices of colonization and historical trauma associated with research done by the dominant culture. After training researchers to do no harm since the 1970s it is common knowledge that prior to the federal regulations for ethical research many studies, undeniably those of Indigenous peoples, were, in fact, harmful, deficit-based, and perpetuated distrust of research by those communities negatively impacted. One only needs to look at displays in museums to see stolen artifacts taken by researchers during early studies of Indigenous communities. History is full of examples of harm resulting from exploitative research practices before the creation of the United States Department of Health & Human Services Office for Human Research Protections (2016) regulations on human studies (Aveling, 2013; Champagne, 2015; Chilisa, 2012). Additional wording changes to those stated in the above introduction will be implemented here for several technical research words as well in an attempt to increase the power of this exploration towards the Indigenous communities involved and support an AI approach. The change of wording used in this study will not resolve past pain. Instead, it hopes to reflect the choice researchers can make to address power language dynamics in post-colonial studies that will support AI and work with Indigenous peoples towards rebuilding trust lost, rightfully so.

Most dissertations use the technical words research or study. From a Western methodology, this is a multi-case case study describing a real-world phenomenon (Yin,

2009). However, this qualitative study attempts to present findings in an organic and evolving *learning journey*, incorporating Indigenous methodology, to increase authentic voice to the explored Indigenous knowledge topic. Power shifting strategies sensitive to historical dominant cultural dynamics against Indigenous peoples in research support culturally safe and relevant exploration of the phenomenon (Aveling, 2013; Champagne, 2015; Chilisa, 2012; Styres & Zinga, 2013). Using neutral or AI-based terminology, like learning journey instead of research or study, only increases the value and relevance of findings.

Appreciative Inquiry (AI) techniques to counter the historical deficit frameworks and labels primarily used in research involving Indigenous topics (Aveling, 2013; Champagne, 2015; Chilisa, 2012) are significant in building trust and add value to this learning journey. Again, using learning journey instead of the technical words research or study does not remove the damages of past and continuing transgressions of researchers, but directly helps stop further harm and empowers Indigenous voices in research (Champagne, 2015) by addressing language power dynamics. Researchers can make design choices to use methods that are empowering. Additional notable wording usage (besides capitalizing Indigenous and not non-indigenous, using Indigenization instead of decolonization, and learning journey instead of research or study) attempting to support this are: visitor instead of the researcher; caretaker instead of the participant; and Storytelling Questionnaire instead of Interview Survey.

Furthermore, the Indigenous methodology that guides this learning journey requires relational accountability. In other words, the findings of this learning journey will benefit the local Indigenous communities as well as academia. Relational

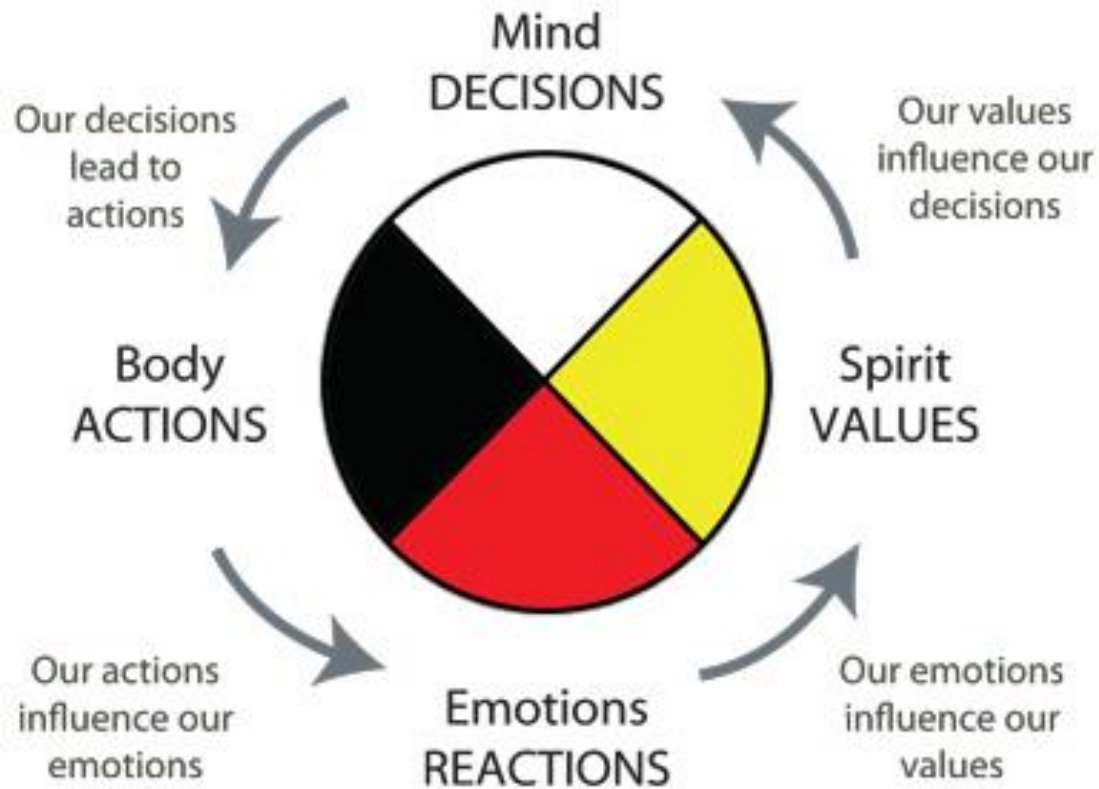
accountability expectations will make AI essential to keep exploration culturally safe and promote usability by all, especially Indigenous peoples.

The Indigenous methodology is similar to the community-based hallmarks of participatory research (Ochocka & Janzen, 2014). Although guided by Indigenous and qualitative methods, this learning journey encompasses just a few of those community-based hallmarks; not enough to be participatory research. An illustration of a community-based hallmark met in this learning journey is that it included an avenue for post data collection feedback via a follow-up inquiry email. Chilisa (2012) highlights the importance of maintaining the mutual respect that accepts the power-sharing and responsibilities connecting all those involved in the research process. This learning journey blends Indigenous and qualitative multi-case case study methodology.

The Medicine Wheel will be used to organize findings. As an Indigenous construct, it provides relevancy for and connection to Indigenous knowledge for all involved in this learning journey. Many ways to walk with the Medicine Wheel exist. Our learning journey will specifically be using the holistic sacred circle's four dimensions of human learning Medicine Wheel (see Figure 2) so that balance is sought (Bopp, Bopp, Brown & Lane, 1984; University of Ottawa, 2015; The Silent Canoe, 2015) within the findings and analysis. The four dimensions of balanced learning are mental, spiritual, emotional, and physical. A holistic approach will help establish a deeper understanding to see the interconnectedness of our being with the rest of creation, including potential learning, especially intercultural learning and dialog. The IKC phenomena developed with and for Indigenous peoples whose ancestral lands these higher education institutions occupy should be explored using culturally relevant and safe

methodology. It is time to let that be the reality. This learning journey is intended to give IKCs authentic voice in its descriptive introduction of the higher education practice.

Figure 2. Medicine Wheel for balanced learning (The Silent Canoe, 2015).



The introduction of the visitor (researcher). Let us begin this learning journey with a common practice of many cultures, an introduction of one's self. Please note that the term *visitor* will be used instead of researcher. Replacing the word researcher is another effort to stop negative memories of past exploitive research (Chilisa, 2012; Styres & Zinga, 2013; Van de Vijver & Leung, 2009) that used a single dominant Western voice (Champagne, 2015) which heightened Indigenous peoples' distrust. This Australian Aboriginal Proverb sets the vision of this learning journey as well as provides connection to the purposeful use of the word visitor: "We are all visitors to this time, this place. We

are just passing through. Our purpose here is to observe, to learn, to grow, to love...and then we return home” (Australian Inspiration, 2015, p.1). With that in mind, all researchers are visitors, and if referred to in this manner across academia it would support the integration of valuable Indigenous ways of knowing into mainstream research practices.

Often introductions state to whom you belong and from where you hail; (Chilisa, 2012; Whitinui, 2014), so too will this introduction of the visitor. As the visitor in this learning journey, I will introduce myself. Letting you know about my heritage and my relations as the visitor strengthens my relationship with the caretakers (participants) and readers, to the exploration process, with the discovery, and to learning in general. It will allow this learning journey relationship to begin with an open conversation understanding the potential for multifaceted connections across all who are touched by this learning journey.

Although I was born in Richland, a town in the eastern part of Washington State, I grew up in Clallam County on the Olympic Peninsula. I’m of third-generation American Austrian German lineage from the Luebke and Steinbacher families. Our family home usage of the German language ended with my grandfather, Walter Luebke. It was not popular to be German in America during and after World War II, so he decided not to speak it or pass it on. My father, David Luebke, can only remember a few bedtime prayers in German. We kept all grandfather Luebke’s letters and books written in German with the hope that we could learn to read them someday for heritage connection. Our family, especially me, value cultural heritage and feels a great sadness at the loss of our ancestral language.

I consider Port Angeles home because I went to public school there and chose to reside there as an adult. Port Angeles is Coast Salish ancestral land, and yet in my experience Indigenous knowledge, history, and culture were misrepresented or outright missing in the educational curriculum and community. I knew little about Coast Salish art or culture until 2007, when Peninsula College opened the Longhouse: House of Learning (an IKC). Thus began my path into Indigenous worldviews and my academic interest in the IKC phenomena. I never actually feel grounded in any particular place, except when I'm out in the Olympic wilderness; the smells, the views, the sounds all resonate with me. I'm drawn to Indigenous ideology, myths, culture, and earth rhythm connections. I'm just now finding my connections within life to walk the Medicine Wheel: mentally, spiritually, emotionally, and physically.

Although I was considered an outsider in my community due to low socioeconomic standing, I acknowledge that I live my life with access to white privilege (Hurtado, Alvarado, & Guillermo-Wann, 2015; McCoy 2014; McCoy & Rodricks, 2015) and colorblindness (Howard, 2015). I believe that those life experiences gave me certain personal characteristics and values that not only strengthen me as a social scientist (Bloomberg & Volpe, 2012; Yin, 2009) but also as a human visitor. For example, my loyalty to kinship, creativity, and wonder, flexibility and adaptability, community responsibility, empathy for multiple truths, ingenuity, and self-determination give me the ability to research sensitive intercultural topics. It allows me to be open-minded to differences and to see the beauty of it. I'm working towards a goal of being what Reade, Reckmeyer, Cabot, Jaehne, and Novak (2013) call *globally competent*. "Globally competent citizens possess the essential knowledge, skills, tools, attitudes, and values that

enable them to be informed about critical global factors and engaged in building a better world, regardless of where they live or what they do” (pp. 102–103). We are all in this together.

My work emerges from the belief that our experiences and connections shape our realities, and every reality can have multiple truths, stories, and viewpoints. Mine is but one. Research is an opportunity to give voice to the many truths that exist (Bloomberg & Volpe, 2012; Chilisa, 2012). It is important that I fulfill my end of the relationships built from this learning journey. To not only be accountable for ensuring that the findings are used to benefit the communities explored (Roy, 2014), but to additionally advocate it be used to facilitate social change (Hunter, Emerald, & Martin, 2013) and help educate other non-indigenous people about taking responsibility for each other (Land, 2015).

What We Know: Common Higher Education Systems

The higher education systems in Australia, Canada, New Zealand, and the United States have separate yet parallel post-colonial histories, which is evident in their use of standard terms across higher education systems (see Table 1 in Appendix D). These higher education systems are not identical, but comparable enough to begin exploring the IKC phenomenon within each of them. Underpinning each of these unique systems is the belief that “education is a human practice for the enhancement of society. Education creates new knowledge and new ways of doing things,” (Hunter et al., 2013, p.1) thus reflecting their value of dominant Western ideology. Commonalities such as this make them comparable higher education systems; allowing for some formation of trusting dialog, which is an essential component of learning and teaching (Hunter et al., 2013), especially intercultural learning. The systems have enough differences with structuring

and designating 2-year versus 4-year institutions that this learning journey will be looking at both to provide an overarching system level view of the IKC practice.

Indigenous Knowledge Centers (IKC). No research exists of the IKC phenomena, yet one could, as an alternative, speak of what Ramirez (2007) refers to as Native Hubs. They have similar goals to IKCs yet different as they are not on higher education campuses. Native Hubs are in urban areas to provide a place where Indigenous peoples can gather and connect to one another and the sacred land in safe and culturally relevant ways. They exist to help Indigenous peoples find community outside their traditional Indigenous communities and lands. Native Hubs also differ from IKCs because they do not require either a formal multination partnership (Helms, 2015; Treat & Hartenstine, 2013) or regional Indigenous community support to become established in a community. According to Ramirez (2007), Native Hubs are prevalent in areas of the Pacific Northwest, and some have been open for decades.

Another way to explore IKCs could be from a cultural center perspective. However, this learning journey reasons that the IKC phenomena move beyond a cultural center due to the requirement of a formal multination partnership or regional Indigenous community support. That is not part of Jenkins' (2010) tri-sector model for cultural centers. IKCs do however encompass all three sectors: (a) community building and outreach, (b) administrative practices, and (c) cultural programming of a cultural center. They move beyond it with their distinctive mission to not only provide cultural awareness and learning but to also provide Strong Medicine, implement Indigenization, and seek social justice. An IKC, is more than a cultural center; it is a unique practice in need of a voice in higher education research. McCoy (2014) went even further than Jenkins (2010)

to acknowledge that rebutting white privilege on campus through safe spaces—in other words, cultural centers—where dialogs can repel further denial of its existence. IKCs not only represent safe spaces on campus for this dialog, but they also exceed Jenkins’ defined tri-sector cultural centers model by requiring the additional collaboration of a multination partnership or regional Indigenous community support. It is like needing a government to form a government alliance. The two governments being higher education institutions and sovereign Indigenous nations.

IKCs represent more than just another independent campus facility, degree program, service, student association, museum, or research institute (see Table 2 in Appendix D). They differ due to the required intentional collaboration as mentioned above between higher education institutions and sovereign Indigenous nations (Helms, 2015; Treat & Hartenstine, 2013). This collaboration moves them beyond a campus cultural center engenders complex relationships and sometimes partnerships. Not surprisingly, since they involve multination involvement, IKCs align with the American Council on Education’s (ACE) (Helms, 2015) best practices for international partnerships. For example, ACE’s best practices of transparency, accountability, faculty and staff engagement, quality assurance, strategic planning, and human capacity building are fundamental to IKCs. There is no one-size-fits-all set of standards because all IKC relationships/partnerships are unique to themselves but have commonalities.

In the end, the IKC phenomenon differs from Ramirez’s (2007) Native Hubs, Jenkins (2010) tri-sector cultural centers, and other various traditional higher education practices. The final way to look at the IKC phenomenon is simply to view it as an effort for a more just world, essentially intersectionality. May (2015) defined *intersectionality*

as a form of resistant knowledge or orientation developed to assess social reality, to question established mindsets and challenge oppressive power. She argued it was of crucial importance to examine the impact of past practices on the present day. McCoy and Rodricks (2015) second this commitment to resist oppression in support of intersectionality practices in higher education. IKCs have an “in” through their relationships/partnerships with sovereign Indigenous peoples to begin conversations to potentially increase intersectionality practices, social justice efforts, and indigenization in higher education.

Intersectionality is powerful and IKCs having Indigenization and social justice impacts support Sprague, Crossley, and Hancock’s (2015) argument that local context strengthens partnerships necessary to implement educational reform. The similar yet different practices of IKCs discussed previously do not typically result in educational reform. IKCs however, not only make a connection to the sacred land and others, but also provide collaborative intercultural learning, cultural awareness, and enrichment to the local communities they serve in ways that do have the potential of strengthening through local context with the possible result of educational reform. Ultimately, IKCs are Strong Medicine.

Social justice and internationalization at home. Historically, higher education systems have been commonly positioned to create social justice gateways central to societal transformation (Furlong & Cartmel, 2009). One well-documented example of this in the United States is college students’ ongoing involvement in Civil Rights movements (Gilbert & Heller, 2013). It is now argued that higher education systems have increasing social justice obligations, no longer to only the local communities in which they reside,

but now also to the larger technologically connected society of the 21st century (Agnew, 2012; Altbach, 2006; Araya and Marber, 2014; Blaess, Hollywood, and Grant, 2012; Bradshaw, 2013; Freidman, 2007; Green, 2007; Hudzik, 2015; Killick, 2015). This historical social justice role of higher education systems has become more noticeable (Whitlock, 2015) with borderless education increasing internationalization practices. In a current report, *Mapping Internationalization on U.S. Campuses*, the American Council on Education (2012) found that both two- and four-year institutions have accelerated internationalization practices. Increased internationalization moves higher education's social justice gateway role into broader scope, across borders (Hopper, 2014). The International Association of Universities' *4th Global Survey*, reported in 2014, also demonstrates the growing importance of internationalization, supporting the earlier report from the American Council on Education (2012).

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2009, 2015a, 2015b), worldwide education access and quality, health and well-being, and fundamental human rights are challenged and increasingly interconnected. Languages, traditions, sacred ways of knowing, entire cultures and human lives continue to be at risk of being lost. While globalization has many positive attributes for society, it also has similar qualities to colonization, such as assimilation to the dominant culture (Champagne, 2015; Chilisa, 2012), and is not the solution. UNESCO (2015b) estimates that 300 to 500 million Indigenous peoples spanning 70 countries make up the most diversity on earth, yet many Indigenous knowledge systems have been or may be on the brink of extinction. Addressing this real and devastating threat with certain and direct action is needed. However, this learning journey will use it

informatively to gain a background understanding of how the IKC phenomenon arose in higher education systems. Tertiary education cannot resolve this. It can, nevertheless, create awareness of it and the need for direct action. Recognition of the fact that as long as post-colonial society continues to dismiss Indigenous knowledge, language, and culture as inferior (Chilisa, 2012; Whitlock, 2015) this abundant and valuable diversity is being lost. The very existence of an IKC on campus is one small action a higher education institution has taken to recognize that fact and to stop its culpability in the continuation of the loss of irreplaceable wealth of diverse knowledge by its dismissal of Indigenous knowledge, language, and culture. IKCs are Strong Medicine.

Outside of higher education yet still interconnected, is another action towards ending the loss of Indigenous knowledge and culture which relies on the belief that in a fair and just global society, shared power is necessary, so all voices are made safe (Trompenaars & Woolliams, 2009). As a result, the United Nations (2008) recently brought forward the Declaration on the Rights of Indigenous Peoples, entitling all Indigenous peoples to the full enjoyment of their human rights and fundamental freedoms. The declaration includes access to relevant education. An important side note to provide deeper contextual understanding into the continued power of colonization over the oppressed is the fact that the first draft of the Declaration on the Rights of Indigenous Peoples was completed a full decade before it would be approved. The fact that it took the UN (1994) over a decade to pass it speaks to the severity and longevity of existing oppression against Indigenous peoples and knowledge.

According to Chilisa (2012), the well-documented effects of ongoing oppression against Indigenous peoples in higher education are known. Research shows Indigenous

students struggle on higher education campuses and consistently have the lowest enrollment. Indigenous students struggle to sustain their cultural integrity (The Harvard Project on American Indian Economic Development, 2008; Kirkness and Barnhardt, 2001; National Center for Education Statistics, 2015; Nichol, 2015; Starrs, 2014) in Western dominate systems. One example of efforts to reduce known barriers is the creation of Tribal Colleges and Universities (TCUs) in the United States to provide high quality, relevant, and meaningful pedagogy and curriculum to Indigenous students. TCUs were a response to the complete failure of the American higher education system to meet the needs of Indigenous peoples (American Indian Higher Education Consortium, 2015). Due to similar post-colonial higher education systems, Institutions similar to American TCUs are operational in Australia, Canada, and New Zealand (see Table 1 in Appendix D). One reason for this is because Western tertiary education serves to synthesize, reproduce, and integrate its members toward similar goals. This assimilating nature perpetuates the distrust of higher education institutions by Indigenous peoples (Rigney, 1999; Kirkness & Barnhardt, 2001).

IKCs are another practice, like TCUs, arising in response to exclusivity and an inability to provide relevant education as well as respond to the direct action needed to save further loss of Indigenous knowledge and culture. As mentioned earlier in the introduction, IKCs should, in fact, be considered an At-Home Internationalization (IaH) practice in higher education due to the multination partnership or regional Indigenous community support need to become established. In essence, it requires a collaboration between nations; the host country of the institution of higher education and sovereign Indigenous nations. As such, any programming and curriculum provided can be

considered global/international coursework. Students are accessing international education opportunities on campuses with an IKC (without traveling across borders) with the ancestral landowners of the campus, sovereign Indigenous nations. To fully acknowledge the sovereignty of Indigenous students and communities IKCs need to be defined as an IaH practice.

More importantly than the type of practice, IKCs give historically missing value and acknowledgment to Indigenous knowledge, ways of knowing, language, and culture on campuses. In other words, they are about giving voices to, with, and for local Indigenous peoples to fight ongoing oppression in higher education systems. They make a public statement that the loss of Indigenous knowledge and culture is detrimental and unacceptable. They demand that higher education values and recognizes Indigenous knowledge and culture as critical factor in its teaching and learning goals and missions. In summary, IKCs are social justice gateways where education can provide a safe environment for intercultural learning, relationship building, and healing (Mumtaz, 2015) as well as provide global/international coursework as an IaH practice. IKCs are Strong Medicine.

Intercultural learning and dialog. Deardorff (2009), Bennett (2011) and Cartwright (2013) defined three factors of intercultural learning (knowledge, attitudes, and skills) which are gained through engagement. IKCs thereby allow for intercultural learning and dialog opportunities of Indigenous knowledge and culture. Conversations in higher education systems and on campuses that lead to a gained understanding of Indigenous knowledge and culture are producing intercultural learning. Intercultural learning from these conversations occurring at IKCs will better equip students (Niehaus, O'Rourke, &

Ostlick, 2012; Deardorff, 2009; Olson, Evans, & Shoenberg, 2007) and communities to function within our interwoven global society in which they live daily, especially with local Indigenous communities.

Intercultural learning cannot exist without self-reflection (Bennett, 2013), and that self-reflection arises from these conversations. According to a worldwide expert on intercultural competency, Deardorff (2011, 2012), cross-cultural learning can occur on campuses through curricular and co-curricular activities. The IKC phenomenon can offer both curricular and co-curricular activities. Therefore, IKCs produce intercultural learning and dialog. Carrizales (2010) takes it further than Deardorff and adds a fourth component to intercultural learning: being community-based, which again supports the likelihood of it being a byproduct of interacting with campus IKCs because the phenomenon is community-based.

The fact remains that intercultural learning and dialog happens in our everyday lives on and off higher education campuses as a result of our technologically connected global society (Agnew, 2012; Altbach, 2006; Araya & Marber, 2014; Blaess et al., 2012; Bradshaw, 2013; Freidman, 2007; Green, 2007; Hudzik, 2015; Killick, 2015).

Technology has opened a global platform for intercultural learning and dialog at all echelons of society including higher education. It is reasonable to assume IKCs, as part of higher education systems, welcome technology and communications that support cultural sustainability. Intercultural dialogs are essential in higher education systems (UNESCO, 2009, 2015a, 2015b; Olson et al., 2007). IKCs are creating cross-cultural dialogs on campuses while promoting the revitalization of Indigenous knowledge, languages, cultures, traditions, and identities. It is a major contributor to social justice work in

higher education; especially if everyone has a right to relevant education access (UNESCO, 2009, 2015a, 2015b; UN, 2008). This means acknowledging Indigenous knowledge in education. IKCs are Strong Medicine.

Assumptions & What We Don't Know

Assumptions of this learning journey include:

- Communities (especially elders, students, and faculty) are engaging with IKCs on two- and four-year higher education institutions' campuses.
- Intercultural learning will be a byproduct from engagement (intercultural dialogs) with existing higher education campuses' IKC phenomena.
- Intercultural dialogs equate to a meaningful conversation (UNESCO, 2009, 2015a, 2015b; Olson et al., 2007).
- Indigenous peoples' experiences are not indistinguishable but may be similar or different from non-indigenous.

There is no peer-reviewed literature about this phenomenon. As such, several unknowns exist in this learning journey (see Table 3 in Appendix D). This learning journey will attempt to begin to fill that gap. This learning journey embraces methods that utilize and support Indigenous perspectives and ways of knowing to deepen understanding the phenomenon and its significance and relevance as new knowledge.

Purpose Statement

The goal of this learning journey is to holistically introduce and describe the higher education campuses' Indigenous Knowledge Centers (IKC) phenomena using Indigenous methods to reflect support for continued healing (Mumtaz, 2015). It will begin to fill the gap in academic research regarding this empowering higher education

practice, this Strong Medicine. The Medicine Wheel, which incorporates the factors of intercultural learning (knowledge, attitudes, and skills), will guide all findings and analysis. Use of the Medicine Wheel framework supports relational accountability, a goal of this learning journey. It also maintains the importance of intercultural learning and dialog occurring. Exploration of IKCs will be across similar postcolonial higher education systems in Australia, Canada, New Zealand, and the United States.

Significance

It is widely known that a vital goal of higher education is to develop informed and responsible citizens in this globalized society. That goal obligates higher education to make sure that continued loss of life, ways of knowing, languages and cultures finally stop in the 21st century (UNESCO, 2009, 2015a, 2015b). That means it is essential to understand the unexplored IKC phenomenon. It will open up deeper connections between higher education and Indigenization, social justice work, and intercultural learning which is significant to better understanding how higher education meets that obligation. For the first time in history, a technologically connected society (borderless higher education service region) exists (Agnew, 2012; Altbach, 2006; Araya and Marber, 2014; Blaess et al., 2012; Bradshaw, 2013; Freidman, 2007; Green, 2007; Hudzik, 2015; Killick, 2015). Technology intensifies the likelihood of the interconnectedness (mental, spiritual, emotional, and physical) of living and non-living planes of the world (Chilisa, 2012; Nakata et al., 2014; O'Brien, 2013; Reade et al., 2013; Ryser, 2012) and inclusive education (Nichol, 2015). Therefore, the social responsibilities of higher education have expanding dimensions. It is no longer local versus global but rather local and global (Agnew, 2012; Altbach, 2006; Araya & Marber, 2014; Blaess et al., 2012; Bradshaw,

2013; Freidman, 2007; Green, 2007; Hudzik, 2015; Killick, 2015) for an intertwined world of connections. In response to the growing local and global demands on higher education UNESCO (2015a, 2015b) recommits to the expectation of providing relevant education as necessary. This can be seen by its 2008 declaration that expanded to now include relevant education for Indigenous peoples. Offering appropriate education in this globalized society is expected. Again, this learning journey will provide significant and pertinent insight into a higher education practice that in-part works to address this exact issue.

Moreover, this learning journey will provide the initial understanding of higher education campuses' IKC phenomena as an IaH practice. It will look into intercultural learning factors (knowledge, attitudes, and skills) occurring automatically from the use of the Medicine Wheel framework. Looking at intercultural learning is needed to develop a baseline of understanding any impacts and connections of the phenomenon to communities. Also, this exploration will expand our understanding of higher education institutions' role as a social justice gateway, especially regarding Indigenization efforts. For mutual respect to occur, acknowledging the IKC multination partnerships and Indigenous community supporters must be recognized (Helms, 2015; Treat and Hartenstine, 2013). Exploring the phenomenon will accomplish that, particularly in scholarly work with the intention of increasing the sustainability of the IKC as a practice and emphasizing Indigenous paradigms and values which have been lacking across disciplines (Champagne, 2015). Equally as important, this learning journey needs to empower communities, especially Indigenous communities, and contribute to healing by providing Strong Medicine, implementing Indigenization efforts, seeking social justice

work, and giving opportunities for intercultural learning and dialog (Mumtaz, 2015; UNESCO, 2009, 2015a, 2015b).

Research Questions

The following questions will guide this learning journey of the Indigenous Knowledge Centers (IKC) phenomenon:

- RQ1. What do IKC caretakers believe to be important to share about the higher education practice?
- RQ2. What similarities or differences exist within or across IKCs?
- RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

Delimitations

Following are the delimitations if this learning journey:

- Cases are only from these particular countries: Australia, Canada, New Zealand, and the United States (mainly in the Pacific Northwest region). The physical distance will limit fieldwork.
- Cases are only from the public (non-Tribal, -Indigenous, –Aboriginal affiliated) two- and four-year institutions of higher education, although the phenomenon exists at private and Tribal, Indigenous, Aboriginal-affiliated institutions of higher learning.
- Political aspects of multi-nation partnerships are complex and will not be a focus of this learning journey, nor will Critical Race Theory.
- Local pre-and post-colonization history will not be a direct focal point of this learning journey, although it may come up during exploration, as might continued racism and oppression.

- While intercultural competence is critical for college students, it is not explored in this learning journey; only intercultural learning factors (knowledge, attitudes, and skills) from within the Medicine Wheel framework.

Definitions

Caretaker: the employees of higher education institutions that oversee the Indigenous Knowledge Centers on campus.

Indigenization: to make more Indigenous by adapting to local ways through revitalizing Indigenous knowledge (Kuokkanen, 2007).

Indigenous peoples: descendants of original populations of a region, nation, or state. Are culturally diverse, politically sophisticated, have sovereign rights, and often are discounted in history and seeking a voice (Hitchcock & Sapignoli, 2012; Lowrey & Strong, 2012). All others for this learning journey are referred to as non-indigenous.

Intercultural learning and dialog: fair exchange and dialogue among civilizations, cultures, and peoples, based on mutual understanding and respect and the equal dignity of all cultures. It is the essential prerequisite for constructing social cohesion, reconciliation among peoples, and peace among nations (UNESCO, 2009, 2015a, 2015b).

Internationalization at-home: a higher education approach that emphasizes how institutions can more efficiently produce global learning through ongoing, systemic, and intentional processes without having to go abroad for intercultural learning opportunities (Helms, 2015).

Medicine Wheel: for this learning journey, reference to the medicine wheel acknowledges that Humans are spiritual as well as physical beings that need all four

dimensions (see Figure 2) along the sacred wheel of pure learning (mental, spiritual, emotional, and physical) for whole and balanced learning to occur (Bopp et al., 1984; University of Ottawa, 2015).

Oppressed peoples: for this learning journey this refers to colonized peoples.

Smudging: common ceremonial practice in which sacred herbs, like cedar, sage, sweetgrass, or tobacco are burned to cleanse, open connection, or acknowledge the Creator.

Social justice: an attempt to redress the inequalities in society by challenging the values and position of power of the dominant culture to ensure equal fundamental rights and opportunities for all, down to the least advantaged in society (UN, 2013). In higher education, this means creating critical communities that engage efforts against oppression, especially in teaching and knowledge (Bettez & Hytten, 2013).

Strong Medicine: is a continued improvement and healing of spirit (mentally, spiritually, emotionally, and physically) keeping in harmony with self, nature, and the Creator to keep away illness, bad luck, and negativity (Legends of America, 2016).

Visitor: researcher of this learning journey.

Conclusion

As this chapter shows, higher education campuses' IKC phenomena need a holistic and Indigenous voice in academia. This IaH practice is at the center of not only producing intercultural learning and dialog but, more significantly, offers a social justice gateway for Indigenous and non-indigenous peoples healing through Indigenization. IKCs are Strong Medicine. This learning journey will provide the initial understanding of

the IKC phenomenon using a blended Indigenous and qualitative methodology to descriptive introduce the higher education practice. Our learning journey will use a symbolic reflection of our interconnections with all of creation by following the Medicine Wheel (Bopp et al., 1984; University of Ottawa, 2015). Chapter 2 will explore gaps in the literature that this learning journey seeks to fill, while Chapter 3 will outline the Indigenous and qualitative methodology of this learning journey. Chapter 4 will provide the findings using an informal narrative format to support the value of the Indigenous peoples' oral tradition in the dissemination of information. It will be a letter to my spirit mother and follow the four quadrants of the Medicine Wheel to organize findings: mentally, spiritually, emotionally, and physically. Chapter 5 will make interpretations and recommendations.

CHAPTER 2

LITERATURE REVIEW

Traditionally, literature reviews' main resources (peer-reviewed scholarly articles) are Western academic knowledge systems based (Wotherspoon, 2015) and, therefore, have inherent biases (Chilisa, 2012). Scholars have recently begun to recognize and challenge this bias by moving beyond traditional literature reviews, understanding that including more than written text strengthens literature reviews. Other sources for literature review consist of but are not limited to proverbs, self-praise stories, rituals, poems, songs, dances, tattoos, artifacts, legends, and oral and written accounts (Chilisa, 2012; Whitlock, 2015).

Let us pause to acknowledge the bias of the traditional literature review. Due to the number of vastly different Indigenous peoples this learning journey embraces, I will access only conventional scholarly works for this literature review. I will, however, be open to adding any non-traditional sources shared by participating sites.

The purpose of this learning journey is to descriptively introduce the higher education campuses' Indigenous Knowledge Center (IKC) phenomenon using culturally safe and relevant methods. We explored IKCs across similar postcolonial higher education systems in Australia, Canada, New Zealand, and the United States. Although no studies to date have described the IKC phenomenon, we can take a broad view by exploring several related conceptual frameworks. This literature review examined four overarching frameworks. They are: 1) social justice, 2) Indigenous knowledge and collaborative research, 3) intercultural learning and dialog, and 4) internationalization at home.

I used the Old Dominion University (ODU) online library to search the literature for this shared learning journey. The search also included the archive at the S'Klallam Jamestown Library, specifically for local cultural protocols and language. Since the establishment of the United Nations (UN), Declaration on the Rights of Indigenous Peoples was in 2008; this search focused primarily on scholarly articles published since that time. The declaration was held up in draft form for over a decade (United Nations, 1994) which only highlights how complex and significant the 2008 declaration was. I reviewed the literature for relevance, and except for highly relevant articles, limited it to publication dates of 2010 or later. I also searched the ODU Dissertations and Thesis database using the same keywords to ensure the originality of my dissertation topic.

Social Justice in Higher Education

Despite the amount of research that has been conducted with the hope of better understanding the concept of higher education systems as social justice gateways, the concept is too vast to define (Bettez & Hytten, 2013). Being able to understand accurately social justice practices in higher education is a significant factor in social change and transformative equality (Wotherspoon, 2015). Indigenous knowledge is relying on that as it continues to get a voice in higher education. Jacob, Cheng, and Porter (2015) introduced the symbolic term Global Indigenous Education Tree to depict the tremendous heritage, and knowledge Indigenous communities contribute to the world. They acknowledge that despite this, Indigenous students continue to have higher dropout rates and lower levels of performance and enrollment in higher education systems worldwide than their non-indigenous counterparts.

Long histories of oppression and White privilege in similar post-colonial higher

education systems (Roy, 2014) continue to exist (Lamsam, 2014; Puch-Bouwman, 2014; Reynolds, Sodano, Ecklund, & Guyker, 2012; Wotherspoon, 2015) on campuses.

Oppressed students, especially Indigenous, have significant barriers to access (Jacob, Cheng & Porter, 2015; Mayeda, Keil, Dutton, & 'Ofamo'oni, 2014). We know from the work of Flynn, Duncan, and Jorgensen (2012) that significant institutional, social, and interpersonal barriers compound the Indigenous student access issue in higher education systems. Institutional barrier dimensions include financing, mixed messages, and academic under-preparedness. Social barrier dimensions include social connection, family influence and racism/discrimination, and reservation life. Lastly, interpersonal barrier dimensions include antecedents for college completion and retention as opposed to college dropout and academic probation.

In fact, McGloin and Carlson (2013) reasoned that these obstacles and oppression would continue until higher education systems address not only these barriers but also the very politics of language used (Bettez & Hytten, 2013). Mindful use of language in higher education is necessary to create compelling messages against oppression. Transformation can happen. McGloin and Carlson give the example of the city of Sydney, Australia, which, in 2011, changed the term "European arrival" to "invasion" in all official communications and documents. Language is power, as is access to higher education (Jennings, 2015).

Huaman (2011) argued even further that to end oppression, changing language terms helps, but it is not enough. Teaching Indigenous education and rights at all levels of education in ways that honor and respects its added value (Kuokkanen, 2007) is necessary for social transformation. Otherwise, marginalized Indigenous students have to

decide to confront or not confront oppression on a daily basis (Flynn et al., 2012; Griffen-EL, 2015; Jennings, 2015). It is an exhausting decision. White privilege remains (Gonyea, 2015; Puch-Bouwman, 2014; Wotherspoon, 2014) when students have to make such decisions. It perpetuates institutional, social, and interpersonal barriers to accessing higher education systems, mainly as the very evaluations used in higher education favor Western paradigms (Ratuva, 2014). Western-dominant higher education systems are beginning to acknowledge the existence of other knowledge systems and implementing educational programs that directly support Indigenous knowledge (Bat, Kilgariff, & Doe, 2014; de Oliveira Andreotti et al., 2015; Kuokkanen, 2007; Land, 2015).

Bettez and Hytten (2013) argued that campuses that build critical communities invite intercultural exchanges and, therefore, social justice education. Critical communities invite dialogs that challenge inequities, illuminate hidden power dynamics, and continuously question dominant culture or worldviews. IKCs could provide safe space for critical communities to develop.

Critical communities require careful listening, working amongst differences, self-reflection, and patience. Social justice education also needs these skills. There are three sectors of higher education systems that support social justice and decolonization efforts. First are the increased acknowledgment and use of Indigenous knowledge and collaborative (community-based, participatory) research (Cervone, 2015). Second is intercultural dialogue and learning from institutional mission and curriculum focus (Bennett, 2011; Carrizales, 2010; Deardorff, 2009, 2011, 2015; Smith, 2012). The third is growing implementation of Internationalization at home (IaH) practices (Helms, 2015). This literature review will encompass these three sectors to form a foundation for the

introduction of the IKC phenomenon. Education and confrontation can meet through intercultural dialogue and learning opportunities, giving voice to the missing Global Indigenous Education Tree in higher education (Jacob et al., 2015) where Indigenous rights are not compromised (Ma Rhea, 2013).

Indigenous Knowledge and Collaborative Research

Botha (2011) described three different types of Indigenous knowledge.

Traditional knowledge is that which is handed down more or less intact from previous generations. Empirical knowledge is gained through careful observation. Revealed knowledge is acquired through dreams and visions that are understood to be spiritual in origin. Finding research methods that can honor these three Indigenous ways of knowing is reflected well in the symbolism of a Global Indigenous Education Tree (Jacob et al., 2015). Its roots spread across all continents, its leaves branch high into the universe, and it is supported by a substantial trunk to allow all to be interconnected.

IKCs are creating a third space on higher education campuses (Lowan-Trudeau, 2014). Third space allows Western and Indigenous knowledge to meet in a culturally safe way; not to blend, but to experience dual existence. Jamie Valdez, a Tribal Elder of the Lower Elwha Klallam Tribe, got straight to the core of what the IKC phenomenon is about when she stated it is “mutual respect for walking in two worlds” in the Peninsula College Longhouse documentary (Kokopele Productions NW, 2015).

Decolonization efforts are happening at different levels in higher education systems. The efforts are organized into four levels ranging from doing nothing to complete reform of the system (de Oliveira Andreotti, Stein, Ahenakew, & Hunt, 2015). Not only does the IKC give voice to Indigenous knowledge, but it is also useful in

understanding (Smithers, 2014) the impacts of colonialism on our communities, especially as we continue to research. As higher education engages Indigenous knowledge, it is essential that it be done with a critical eye (Chang, 2015). That is, with an understanding of and empathy for the effects of centuries of internalized humiliation and violence, using collaborative research in which all voices are heard, and different perspectives considered (Cervone, 2015). According to de Oliveira Andreotti, Stein, Ahenakew, and Hunt's (2015) decolonization in higher education model, IKC's are on the radical-reform level of decolonization efforts happening in higher education. As Strong Medicine, they sit at that tier of the four-level model because IKC's center and empower marginalized groups as well as redistribute material resources. They acknowledge the existing dominance and work to give voice to Indigenous peoples and knowledge.

Empowerment and critical voice. Findings of other studies indicate that any work with or research of Indigenous knowledge and peoples must be non-exploitative, respectful, critical, and relationally accountable (Aveling, 2013; Cervone, 2015; Chang, 2015; Whitinui, 2015). By using collaborative methods, conducting research in ways that meet the needs of Indigenous communities (Aveling, 2013; Chilisa, 2012) is possible. As researchers, we must look deeply and critically and consider many differing voices, including our own (Cervone, 2015; Land, 2015; Whitinui, 2014). Chang (2015) argued further that not only we, but others should critique our research practices so that we do not hold too tightly to our practices, perspectives, and worldviews. Collaborative methods and continued reflection will help empower others and ourselves to establish a shared learning journey.

In fact, many researchers are exploring methods that empower, such as the increasingly used autoethnography. Such techniques allow the researcher's voice to have the central power as an “insider” that itself supports oral tradition and critical reflection (de France, 2013; Whitinui, 2014). McGloin and Carlson (2013) found that verbal expressions have been naturalized and may seem harmless or inoffensive, but, in fact, precise wording creates powerful messages. By using methods that provide insider researcher voice, mindful language use can be addressed in research and validity can be given, not only in an academic context, but among Indigenous communities (Chang, 2015; Chilisa, 2012; McGloin & Carlson, 2013; Riley, Howard-Wagner, Mooney & Kutay, 2013; Whitinui, 2014). Not much is known about empowerment and critical voice in higher education research, but it is gaining scholarly mention and recognition.

Community-based research. Leading collaborative research efforts, Cervone (2015) outlined community-based research as fostered and supported together, exploration and subject. “We are not seeking objectivity but a highly disciplined subjectivity” (Parr, 2015). In fact, Cervone argued further that this togetherness makes it more complicated because it takes into account the differing perspectives, experiences, and points of view of all the voices involved. So research must be fair to the society of study and remain reflexive (Cervone, 2015; Parr, 2015). Giving voice is essential, and research needs to move beyond collaborating with subjects to actual participatory research where everyone contributes to the research planning, processes, and findings to indeed give all voices full consideration. Riley et al. (2013) would say collaborative research must ensure it has validity among Indigenous peoples. Another way to state Cervone’s (2015) togetherness is that collaborative research happens with the community, a concept commonly referred

to as community-based (participatory) research.

According to Ochocka and Janzen (2014), community-based research's primary goal is to make sure findings are relevant to the communities the research engages. Three hallmarks can identify community-based inquiry: (a) community relevance, (b) equitable participation and (c) action and change. The four phases include: (a) laying the foundations (essentially, building relationships); (b) research planning and design; (c) information gathering, collection of data, and analysis; and (d) acting on findings. Sinner and Conrad (2015) explain that this type of research process is framed to explore place story, embodiment, well-being and healing, witnessing, community, empowerment, voice, and collaboration.

Lowan-Trudeau (2014) argues for culturally responsive pedagogy, which falls under the teaching and learning umbrella. In this way, community-based research is locally grounded, respectful, transcultural, and focused on building relationships by establishing a shared goal. Since Indigenous ontology defines reality as relational, in which entities are defined by the relationships they hold (Roy, 2014), this mutual goal-oriented, collaborative, participatory nature (Minthorn, 2014; Sinner & Conrad, 2015) of community-based research is ideal for the initial qualitative exploration of the IKC phenomenon on higher education campuses. It is about finding common purpose across cultures using mutual goals in a safe space (Root, 2014; Spitzberg & Changnon, 2009). One could visualize it as campuses of communities coming together intentionally which are communities of different voices, all interconnected with the Global Indigenous Education Tree (Jacob et al., 2015).

Indigenous methodology explored. The indigenous methodology has been explored

mainly in the context of allied health, anthropological languages, and social work, not higher education practices and research (Kurtz, 2013; Runk, 2014; Simonds & Christopher, 2013). Because of that, Knudson (2015) argued to have it taught in all qualitative research courses. Qualitative researchers need to be trained to recognize multiple ways of knowing, which Indigenous methodology acknowledges and integrates. Kurtz (2013) explained how using Indigenous methodologies enhanced and supported her health care research with Indigenous communities to build culturally safe environments to share. She took it to beyond collaborative research and utilized traditional talking circles instead of interviews. Her research process included elders and community members sharing their stories, a process they deemed necessary for knowledge. She summarized that using Indigenous methodologies meant maintaining respect, commitment, and accountability to the community throughout every step to honor cultural traditions and protocols. Roy's (2014) earlier work shows the importance of relational accountability in Indigenous methodology. This highlights how complex it is to incorporate Indigenous methodology, but also reflects how integral it is to work with Indigenous communities in culturally safe and relevant research (Aveling, 2013; Roy, 2014).

Increasingly, Indigenous methodology or theoretical frameworks are presented in the literature, although not in the higher education context. For example, Styres and Zinga (2013) created a community-first, land-centered research framework that differs from other community-based research models. Alternatively, Mayeda et al. (2014) used a Māori method called *Kaupapa* when they studied themes of Māori student success. Another powerful example is the use of *Dadirri*, an Aboriginal method that uses

respectful and profound listening (Jackson-Barrett, Price, Stomski, & Walker, 2015; Stronach & Adair, 2014) with an open-ended and conversational approach that builds and supports trust. These emerging Indigenous methods are necessary to stop the legacy of colonialism (Botha, 2011) and are essential in moving academia beyond assumed Western superiority. To achieve this, academic research and institutions have to acknowledge the epistemology of the interconnectedness of physical, mental, emotional, and spiritual aspects of all living and non-living things and the earth, the star world, and the universe (Chilisa, 2012).

The main controversy over Indigenous methodology is about who (Indigenous researcher or non-indigenous researcher) should or should not use it (Nakata, 2013; Puch-Bouwman, 2014). Nakata (2013) argued it is not necessarily about who, but more about how. Critical to Indigenous methodology is using a third space to allow a middle ground for the exploration of both worldviews. It is ultimately about conducting non-exploitive and culturally safe research (Aveling, 2013).

Intercultural Learning and Dialog

Perez and Barber's (2017) content analysis affirmed the value of curriculum and programs that promote intercultural learning. For these authors, intercultural learning occurs when intercultural effectiveness and integration of learning develop simultaneously, like during study abroad. Their study focused on study-abroad experiences, but also looked at other formally structured educational experiences in the classroom. All were found to promote intercultural learning. IKCs are a formally structured educational experiences that provide sustained contact across differences (Indigenous and non-indigenous), like study-abroad but at-home, and therefore promotes

intercultural learning and dialog.

Intercultural dialogue is necessary for intercultural learning, which is a transformative process needed for intercultural competence that our interconnected global village requires (Chilisa, 2012; Lenette, 2014). “As humans we’ve always lived in relation to each other—whether in small local groups of hunters/gatherers or in virtual social networks that connect us with strangers around the world” (Deardorff, 2015a). This connection spans history yet varies by degree across time and distance. According to UNESCO (2009), intercultural dialogue and learning are not new to higher education. The executive summary of the *UNESCO World Report: Investing in cultural diversity and intercultural dialogue* explains that “education must enable us to acquire the intercultural competencies that will permit us to live together with—and not despite—our cultural differences” (p. 15). This report not only looked at education in a multicultural society, but provided ten recommendations, this one specific to education: “In order to further the process of learning to live together, there is a need to promote intercultural competencies, including those embedded in the everyday practices of communities, with a view to improving pedagogical approaches to intercultural relations” (p. 34). One could argue that the IKC phenomenon could be instrumental in embedding intercultural learning in the everyday community. The report concluded that “acknowledging cultural diversity places the emphasis on ‘unity in diversity,’ that is to say, the shared humanity inherent in our differences” (p. 31). Intercultural dialogue and learning continue to gain momentum in education (Deardorff, 2011).

Recently, Deardorff (2015a) took her intercultural competence process further and outlined three propositions needed for shared humanity to result from intercultural

dialogue and learning. She argued that we first have to extend respect and value each other as fellow humans. Secondly, we have to enact *Ubuntu*, the South African concept of humanity bound together. Lastly, we have to encourage neighborliness so that we may all live in peace together.

Defining factors of intercultural learning. Three common components of intercultural learning—knowledge, behaviors, and attitudes—are explored across the leading intercultural learning and communication models (Bennett, 2011; Carrizales, 2010; Reade, Reckmeyer, Cabot, Jaehne & Novak, 2013; Smith, 2012). As a world-wide expert on intercultural competency, Deardorff's (2009, 2011) model is embraced most by the literature, and Deardorff was asked to speak at the first UN World Forum on Intercultural Dialogue (Deardorff, 2012). Some common characteristics of these three intercultural learning factors (Bennett, 2011; Carrizales, 2010; Deardorff, 2009, 2011, 2015; Smith, 2012; Reade et al., 2013) are:

- Knowledge: cultural self-awareness, culture-general knowledge, culture-specific knowledge, and interaction analysis
- Behaviors: relationship-building skills, information-gathering techniques, and the behavioral skills of listening, problem-solving, and empathy
- Attitudes: curiosity, cognitive flexibility, motivation, and open-mindedness

Intercultural competence, dialog, and learning are an evolving process with growing importance in higher education (Deardorff, 2009, 2011, 2015a; Lennett, 2014) from individual levels to group interaction levels. It is a intricate process that plays a crucial role in higher education by refraining from evaluation and by being respectful

(Howell, 1981) yet recognizes that knowledge alone is insufficient. Attitudes matter and self-reflection are necessary. According to Deardorff (2011), intercultural learning can happen two ways on campuses: through curricular and co-curricular activities. One could conclude that involving curriculum equates to involving faculty. She argued that not only does intercultural competence need to be assessed, but that faculty themselves must be expected to understand the concept entirely to facilitate it with students (Deardorff, 2011; Jain, 2013; Lee, Williams, Shaw & Jie, 2014).

Professional development needs. Some faculty lack the personal knowledge of their cultural competence and, therefore, are uncomfortable exploring intercultural dialogue and learning with students (Saunders, Haskins, & Vasquez, 2015). In fact, Lee et al. (2014) and McMillan (2012) also agree with Deardorff (2009, 2011) that faculty have to experience intercultural learning themselves to teach it, but argue that lack of funding and resources hinder faculty in pursuing international experiences. Higher education has to commit to intercultural professional development opportunities (Bermingham & Ryan, 2013; Deardorff, 2009, 2011; Lee et al., 2014; Saunders et al., 2015) to remain relevant in an increasingly interconnected world (Agnew, 2012; Altbach, 2006; Araya & Marber, 2014; Blaess, Hollywood, & Grant, 2012; Bradshaw, 2013; Freidman, 2007; Green, 2011; Hudzik, 2015; Killick, 2015). Bermingham and Ryan (2013) argue that the administration needs to increase global learning professional development opportunities on and off campus.

Other studies support Deardorff's findings. For example, an exploratory study found that intercultural course content alone, regardless of class diversity (homogenous or heterogeneous), was enough to increase students' perceived multicultural competence

(Kennedy, Wheeler, & Bennett, 2014); in other words, their intercultural learning increased even without access to diversity. Another qualitative study with first-year students found that the faculty plays a role in supporting students' intercultural learning (Lee et al., 2014) in and out of the classroom. It discovered that intercultural learning occurred when students directly encountered others' experiences and felt safe enough to explore cultural differences. Students used many approaches, from simply listening or watching to exploring how their personal identities related to intercultural understanding (King, Perez, & Shim, 2013; Spiro, 2014). Additionally, Kratzke and Bertolo's (2013) study of allied health students' perceptions of their cultural competence depending on their exposure to intercultural experiences on campus also found a positive connection between increased experiences and increased perceptions of intercultural competence. These studies explore the need for formal institutional commitments to diversity and faculty intercultural professional development (Kratzke and Bertolo, 2013; Saunders et al., 2015), and conclude that, "ultimately, increasing students' capacities for multicultural effectiveness is essential if we are committed to fulfil higher education's promise of preparing them to live in an increasing complex and diverse world" (King et al., 2013, p. 13).

Transformational processes. Educators are challenging dominant culture. Leading-edge Indigenization efforts, like IKCs, reveal that academia is embracing Indigenous knowledge and demands sensitive and supportive wording (Gonyea, 2015; Huaman, 2011; Mackinlay & Barney, 2014; Ma Rhea, 2013) in higher education conversations, especially of educators in our own privileged lives (Gonyea, 2015). "Indigenous pedagogies challenge us as learners and invite us to rethink and reposition ourselves in

the world” (de France, 2013, p. 98). This was obvious in the many multicultural programs for Aboriginal and Indigenous students found during this review.

For example, the UniCamps program was started in 2010 to expose Indigenous peoples of rural areas to higher education pathways (Thomas, Ellis, Kirkham, & Parry, 2014). This program specifically immersed Indigenous students on higher education campuses in integrated programming to allow them to see and experience higher education and its potential for paving a career pathway from their perspectives and voice, to begin intercultural dialogs. “The creation of ongoing dialogue is essential” (Thomas et al., 2014, p. 30). Without intercultural dialogs, a campus is merely a space, especially as it was found that physical spaces communicate inclusion or exclusion (Banks, Hammond, & Hernandez, 2014) (the study was of student unions, but could be translated to any space on a campus).

The Batchelor Institute of Indigenous Tertiary Education (BIITE) developed the Both-Ways Learning Framework (BWLF) that has three primary principles, which are that education (a) is a shared learning journey, (b) is student-centered, and (c) strengthens Indigenous identity (Bat et al., 2014). The BWLF is going through four stages for learning together: (a) getting learners ready for learning; (b) learning together; (c) using this new learning; (d) having learners reflect on their learning. This is similar to Deardorff’s (2009, 2011) three factors of intercultural learning (knowledge, behaviors, and attitudes).

Another Australian pedagogy, PEARL, is specifically designed to promote transformative learning. PEARL stands for: (P) political, performative, process, and place-based; (E) embodied, experiential, explorative, engaged, emotion, empathy, and

experience; (A) active, antiracist, anticolonial, and active; (R) relational, reflective, and reflexive; (L) lifelong learning (Mackinlay & Barney, 2014)

Supporting Indigenous students requires specific strategies, such as BWLF, PEARL, UniCamp (Bat et al., 2014; Mackinlay & Barney, 2014; Thomas et al., 2014) and the IKC phenomenon; involves mutual exchanges; and resulting in co-construction of education through increased community connections (Thompson, Johnson-Jennings, & Nitzarim, 2013; Spiro, 2014). Huaman (2011) argued for “collaboration towards the shared goal of education for the purpose of social transformation is needed” (p. 243).

Internationalization At Home (IaH)

The American Council on Education (ACE) publishes survey findings of higher educational practices and assessments annually. Their *2012 Mapping Internationalization on U.S. Campuses* project assessed over 3,000 higher education institutions’ responses to a survey on internationalization practices given in 2001, 2006, and 2011. It found accelerated focus on internationalization by college presidents, which indicates its importance in higher education for a couple of opportunities it brings, 1) offering comprehensive student learning, and 2) potential new funding sources.

ACE (2012) created a breakdown of six target areas for comprehensive internationalization on a campus: 1) articulated institutional commitment, 2) administrative structure and staffing, 3) curriculum, co-curriculum, and learning outcomes, 4) faculty policies and practices, 5) student mobility, and 6) collaboration and partnerships. While IKCs do not require campuses to have comprehensive internationalization practices as defined by ACE, many of the six target areas are on campuses with IKCs. Middlehurst (2013) explains that internationalization is an evolving

process in higher education with mixed experiences across countries and peoples. Positive experiences included intercultural understanding, sharing of good practices and enhancing the quality of teaching while some negative experiences included mental fatigue, loss of culture and language identity, and unequal access. IaH has been found to enhance students' cultural competency even in virtual exchanges (Custer & Tuominen, 2017). Therefore, IKCs physical space provides direct contact between different cultures on a campus to enhance students intercultural learning and dialog.

More recently, in *International Higher Education Partnerships: A Global Review of Standards and Practices*, Helms (2015) looked deeper, specifically at international partnerships. While each partnership is unique, and no one-size-fits-all practice exists, data indicate that higher education is forging complex international partnerships, such as the multination partnerships required for IKC development and implementation on campus. Rogers and Jaime (2010) found three themes that can help guide these international higher education partnerships: (a) learning from the community, (b) transforming thinking through discomfort, and (c) gaining awareness of positive values. We are learning together, beyond physical spaces, to communicate inclusion and empowerment (Banks et al., 2014; Minthorn, 2014; Root, 2014). Treat and Hartenstine (2013) recommended that for international partnerships to be successful, the partnerships must be built on trust with common goals, and all involved must recognize and accept that communication is key, common understanding and new learning are needed, and changes to approach happen.

It could be argued that since Spiro (2014) and Jain (2013) found students who engage with one another across cultural boundaries in practical and pragmatic ways

experience a significant change in assumptions and ability to view themselves as members of an international learning community, IaH is a valuable higher education practice. IaH is just as important as abroad practices and traditional international programs, especially since Soria and Troisi (2014) found more students participate in international exposure through on-campus activities than actual study abroad. It matters what we do on campus, and we need to know more about student motivation to participate in campus internationalization activities (Bissonette & Woodin, 2013).

The lack of common terminology or an agreed-upon definition makes it hard to define IaH (Haigh, 2014). Research into IaH is limited to date (Beelen, 2012). The American Council on Education (Helms, 2015) defined IaH as a higher education approach that allows institutions to more effectively produce global learning through ongoing, systemic, and intentional process without having to send students abroad for intercultural learning opportunities. Higher education systems are exploring and implementing IaH practices because current resources and traditional ways of teaching are no longer adequate, as technology has essentially removed borders in education (Bissonette & Woodin, 2013; Kalantzis & Cope, 2012; Mudge & Huggins, 2011; Taylor, Webber, & Jacobs, 2013). Luo and Jamieson-Drake (2013) found strong evidence of the educational benefits of international interaction on campus, such as the interactions created by engaging with the IKC phenomenon. Beelen (2012) states that campuses should be a space where no one culture dominates.

Conclusion

Higher education institutions with IKCs are on the verge of taking social justice education efforts to a new level that acknowledges marginalization and racial oppression,

supports equality of voices, and promotes intercultural learning (Deardorff, 2009, 2011, 2015a). “The campus is more than just a place: it is an emblem of what the institution values” (Ekman, 2011, p. 41). Higher education campuses’ IKCs are valued emblems of social justice and, as such, need to be researched. Although little research exists (and is mainly qualitative when available) about the three sections of this literature review, Soria and Troisi (2014) found IaH practices to be effective in increasing student intercultural competence. If IKCs as an IaH practice increase student intercultural competence, they are supporting the communication ability demand of our interconnected society (Bissonette & Woodin, 2013; Kalantzis & Cope, 2012; Mudge & Huggins, 2011; Taylor et al., 2013). IaH practices such as the complex but highly unique IKC phenomenon need to be researched—to explore their impact on social justice efforts, especially those that contribute to Indigenous and other historically oppressed peoples.

CHAPTER 3

METHODOLOGY

Learning Journey: A Blended Indigenous and Qualitative Design

Researching ways that meet the needs of Indigenous peoples will increase its value. Use of non-exploitative, culturally appropriate, and safe methods (Aveling, 2013; Champagne, 2015) is necessary to allow for Indigenous voices, perspectives, and healing. Although the visitor must ensure the empirical inquiry has academic validity, of more critical importance is that it has validity among Indigenous peoples (Riley, Howard-Wagner, Mooney & Kutay, 2013) and the communities it involves (Chilisa, 2012; Whitlock, 2015). Relational accountability grounds this learning journey, this Strong Medicine. As an introductory description of an Indigenous related higher education practice this learning journey will intentionally embrace and incorporate Indigenous methodology (see Table 4 in Appendix D). This ensures that the experiences of exploration maintain appreciative inquiry, contextual sensitivity, and relational accountability (Chilisa, 2012). This learning journey partially aligns with Chilisa's (2012) four dimensions of Indigenous research:

1. Local Dimension: It targets local phenomenon without using Western theory to define learning journey issues. This learning journey will intentionally introduce targeted local IKCs Indigenous epistemology and methodology.
2. Context-sensitive Dimension: It creates locally relevant constructs, methods, and theories derived from local experiences and Indigenous knowledge. This learning journey will utilize locally related constructs and techniques in addition to providing findings along the Medicine Wheel model while using a narrative

format to honor the value of oral tradition as Indigenous knowledge.

3. Integrative Dimension: It can be integrated with Western approaches. The focus of this learning journey is on integrating holistic Indigenous ways of knowing, language, and methods into a traditionally Western practice of qualitative dissertation research.
4. Indigenous Paradigm Dimension: It assumes that what counts as reality, knowledge, and values in learning journeys are informed by an Indigenous paradigm. This learning journey is designed to accept Indigenous worldviews of multiple truths and interconnectedness between all things, living and non-living, including the cosmos.

Although it cannot address all dynamics of political semantics, this learning journey recognizes the power of words and values Indigenous ways of knowing. Therefore, the format for Chapters 1 through 3 and 5 will mainly follow Western academic format, but Chapter 4 will be narrative. Chapter 4 will provide findings following the Medicine Wheel of holistic learning in the presentation of a personal letter to Dma, who was a wonderful second mother to me who lives on in spirit. Chapter 5 will provide interpretations and recommendations. This particular context is necessary to increase relational accountability and to honor the value of oral storytelling to disseminate information. Storytelling is commonly known to be a vital aspect of maintaining knowledge throughout human history. This Indigenous methodology will strengthen the relational accountability, which is a primary goal of this learning journey.

In summary, the intention is to create locally relevant constructs derived from local experiences including Indigenous knowledge that can be joined with Western ideas

to produce liberating and transformational education (Champagne, 2015; Chilisa, 2012) and scholarly works. To help accomplish this, an Indigenous content expert will be consulted to review and provide feedback on the cultural accuracy of interpretations and language upon conclusion of Chapter 5. This interpretive and collaborative approach will provide an intertwined and, therefore, stronger basis for cultural safety during inquiry than other methodologies. A blending of Indigenous and qualitative methodology will encourage and empower caretakers to share because the design acknowledges the value of Indigenous knowledge and incorporates relational accountability as central to the work of this learning journey. Additionally, the findings and analysis will follow the Medicine Wheel to promote a balanced learning journey (Bopp, Bopp, Brown, & Lane, 1984; University of Ottawa, 2015) that is relevant to Indigenous peoples and communities. To assist mainstream academia to accept the rigor of this learning journey it maintains a qualitative, interpretive, multi-case study (Bloomberg & Volpe, 2012; Yin, 2009) design.

Indigenous paradigm, alongside the visitor's complimenting social constructivist model, will inspire this learning journey. Both of these templates assume that there are multiple realities (truths) within any experience (Bloomberg & Volpe, 2012; Chilisa, 2012; Hays & Singh, 2012) and that reality is relationally (socially) constructed and connected. Indigenous paradigm explicitly assumes that an interconnectedness of mental, spiritual, emotional, and physical aspects exists among all living and non-living things, with the earth, the star world, and the cosmos (Botha, 2011; Bopp et al., 1984; University of Ottawa, 2015). "According to this ontology, reality is defined in a relational manner; entities (people, land, nature, spirits, ancestors, ideas, etc.) are defined by the relationship they hold" (Roy, 2014, p. 118).

We believe in the sacredness of a circle where everything has its own place, from the lowliest insect to the sun. When I have a brother he is actually part of me because we believe we're part of the same earth and my power goes through that to him, and his to me... You accept all people as being part of you, and you're able to extend that not only to the people but to everything. (*Akwesasne Notes*, 1974, p. 246)

Framework

In his seminal work on intercultural communication, Howell (1981) argued that only two principles were needed to guide a visitor to culture. One principle is to always show respect for values, morals, and normative practices of the other culture. The second is to refrain from judgmental evaluation, in particular by the traditional Western deficit (problem) focused evaluation practices. These ultimately underlie the foundation for intercultural learning by being mindful and sensitive to risks of perpetuating oppression. As such, the framework for this learning journey will be the Medicine Wheel for holistic learning which automatically incorporates all three factors (knowledge, attitude, and skills) of intercultural learning (Bennett, 2013; Cartwright 2013; Carrizales, 2010; Deardorff, 2009) along with the Medicine Wheel's holistic approach.

There are four dimensions of authentic learning in every person's nature reflected in the four points of the Medicine Wheel: mental, spiritual, emotional, and physical (see Figure 2). All four dimensions are needed to learn entirely, plus the assumption that learning occurs of our volition (Bopp et al., 1984; University of Ottawa, 2015). The use of a Medicine Wheel framework will allow a baseline understanding of the IKC

phenomenon from Indigenous perspectives of intercultural learning, but will also serve as the visitor's guide to analyze data along with intercultural learning factors. According to Deardorff (2009, 2011, 2015a), the process of intercultural learning begins with attitudes, then continues with the knowledge and skills. Knowledge alone is not sufficient for intercultural learning to occur. Intercultural learning is an evolving and fluid process that is growing in importance in post-secondary education (Deardorff, 2011) and that belong in research design (Van de Vijver & Leung, 2009). Again, intercultural learning is paralleling with the Indigenous Medicine Wheel of learning. For true and whole learning, all four dimensions need to be engaged. Single dimensions alone are insufficient (Bopp et al., 1984; University of Ottawa, 2015) just like in intercultural learning. This similarity is likely because the intercultural learning factors reside within the four dimensions of the Medicine Wheel of learning; therefore justifying the use of the Medicine Wheel of learning as the framework for this learning journey. It allows for an Indigenous construct to guide the exploration.

Visitor as Instrument

As the visitor of this learning journey, I account for the following multiple roles, in order of longest time in a role: (a) non-indigenous community member, (b) higher education employee (Student Services professional and part-time faculty member), and (c) graduate student researcher. Having prior long-term employment at an institution with an IKC as well as direct experiences with other IKCs, I have a profound and thorough understanding of the phenomenon. It will be significant for me to be subjective as both an outsider and insider but this also supports my credibility as the visitor. According to Bloomberg and Volpe (2012), the visitor's role is active and involved. It acknowledges

personal values and brings the visitor's experiences to bear on the learning journey. It is reflective of the visitor's voice and perspective, adopts a flexible stance, and is open to change (Chilisa, 2012). It seeks to discover and understand the meaning of reality (truths) and adopts an emic (insider) point of view.

To accomplish, as the visitor, I plan to reflect continuously, consult with content experts, and modify methodology as needed. I will journal during data collection and analysis. Each voice is as significant as every other voice. Journaling will allow the visitor deeper reflection ability. It will also allow examination of rival explanations and interpretations. This learning journey relies on the ontology that multiple realities of campuses' IKC phenomena exist. Ultimately, this blended Indigenous and qualitative design is a robust method for this original learning journey (Lowan, 2012).

Caretakers and Sites

Caretakers. Participants of this learning journey will be called *caretakers*. Using caretakers acknowledges the living spirit of the Indigenous Knowledge Centers (IKC) connection to communities, and as such have caretakers to keep it in a healthy and holistic state. Purposeful sampling was used (Hays and Singh, 2012) to produce information-rich caretakers to explore the research questions. Caretakers of this learning journey consisted of the IKC managers/directors that were invited to participate. Identification of caretakers was from their contact information on each institution's IKC website. Then the listed contact email was used to send an individualized participation invitation email (see Appendix A) that included links to the Storytelling Questionnaire (see Appendix B) and Informed Consent Form (see Appendix C) as well as an attachment of the approval letter for research. At the end of the instrument, caretakers are asked if

they would like to recommend additional information-rich caretakers, especially elders, which is a snowballing technique. Recommendations were optional but could produce deeper insight and data. No recommendations were given.

Narrowing the central caretakers allowed exploration of deeper connections with the themes that emerge in this initial exploration without getting lost in the variety of very different stakeholders (students, faculty, and staff, public) interacting with the IKC phenomenon. To continue to support relational accountability, it was important that caretakers get the opportunity to be recognized storytellers in this learning journey because according to Chilisa (2012), “current research ethics protocols value the individual at the expense of the community and continue to privilege the colonizer as the knower” (p. 92). The caretakers were empowered to choose to use their name or a pseudonym in this learning journey as many cultures believe oral information loses its power if the storyteller is unknown (Chilisa, 2012; Whitlock, 2015).

Each of the identified sites had a minimum of one caretaker with a maximum of 4 additionally recommended caretakers. If all sites participated, this learning journey could have had 40 to 120 caretakers. The goal of this learning journey was to have at least 30% of the invited sites participating.

Sites. Potential sites of this highly dynamic phenomenon came from higher education systems in Australia, Canada, New Zealand, and the United States. The 40 different institutions (see Table 5 in Appendix D) invited for this learning journey were not Tribal, Aboriginal, or Indigenous-affiliated, only because such colleges are highly likely to encompass and embed IKC missions, visions, teaching, and learning features and goals throughout their entirety. IKCs for this learning journey is about connecting Indigenous

and Western worlds (Fixico, 2013) within postcolonial Westernized higher education systems. Each institution is a site for this learning journey. According to Yin (2009), using multiple sites—cases—will support the prediction of similar results (replication).

Plentiful public IKC informational website content allowed selection of these particular higher education institutions invited to this learning journey. Comprehensive governmental website lists of registered institutions of higher learning were reviewed (for all four countries) by school title. Purposeful omission of Institutions whose titles did not distinctly reflect that they were public (non-Tribal, -Indigenous, -Aboriginal) occurred. This breakdown by country of postsecondary education websites reviewed indicates the copious institutions explored for the IKC phenomenon:

- Australia: 79 (Australian Government Tertiary Education Quality and Standards Agency, 2015)
- Canada: 228 (Government of Canada, 2015)
- New Zealand: 207 (New Zealand Qualifications Authority, 2015)
- United States: 2,083 (National Center for Education Statistics, 2015a)

Each of these 2,597 institutions' website content was separately searched using one or more of these keywords: "Aboriginal," "First Nation," "Indigenous," and "Native American." These four countries were selected because they have similar postcolonial higher education (see Table 1 in Appendix D) systems (AACC, 2015). Also, each country was found to have at least one campus with an IKC, a conclusion based on website content detailed enough to distinguish the IKC from other university research institutes/centers, student services, academic programs and degrees, clubs, associations, and unions or museums. The four countries of this learning journey have long histories of

distinct and separate Indigenous peoples. For this learning journey to capture an original descriptive exploration essence, it refers to all as either Indigenous or non-indigenous peoples, although it is not that simple.

The sites—institutions of higher education campuses—for this learning journey were all selected based on their ample IKC websites' informational content. All caretakers were sent email invitations (see Appendix A) to participate in this learning journey which also inquired for caretaker recommendations. The target is to achieve a minimum of 12 participating sites, ideally made up of cases from each of the four countries. The maximum number of sites with 100% participation is 40. Yin (2009) stated that the more sites are participating, the greater certainty (confidence) of findings. Four sites shared which produced four caretakers. Two of the four countries with sites housed the included cases. The participating IKCs collaborated with uniquely different Indigenous peoples and communities increasing the diversity attained for exploration. The ancestral Indigenous landowners who partnered or supported the IKC practice at the four participating sites, in alphabetical order, are Awabakal, Duwamish, Lakota/Dakota, and Native Hawaiians.

Data Collection, Instruments, and Procedures

Due to the physical distance (across several time zones) between potential sites, virtual data collection was used to strengthen the likelihood of participation in all four countries. The visitor secured all documents, website content, photographs, and videos from the initial website content exploration to identify potential sites along with storytelling questionnaire responses and website summary data in either a password-secured laptop or a locked file case if a hard copy. Data analysis included triangulation of

this obtained evidence (Yin, 2009). Website content data collection began during IKC identification review process and continued through the analysis process. Data collection from caretakers started after the Institutional Review Board (IRB)'s human research exemption approval was granted and occurred through a password secured Old Dominion University student email. Storytelling Questionnaire responses were transcribed by the secured online company, Rev.com. Once received, hard copies were printed and added to the secured hard copy website data in the visitor's file case.

Instruments. The primary tool is an electronic questionnaire. The visitor planned to pilot the Storytelling Questionnaire (see Appendix B) at the visitor's prior institution of employment. Peninsula College's IKC caretaker was emailed the first invitation and given the opportunity to respond before the other 39 potential sites were invited. This particular IKC was targeted based on the positive long-term relationship it had with the visitor in hopes to increase likelihood of participation. The purposefully selected pilot IKC declined, so the instrument was not piloted. Alternatively, the visitor followed up with each participating caretaker to gather feedback on the Storytelling Questionnaire and protocols for possible improvements. Improvements were to be made in an ongoing evolving process at the same time as data collection. No caretakers provided feedback on the instrument and protocols. This modified pilot attempted to build the credibility of the Storytelling Questionnaire as systematic data collection so that findings can be transferable through analytic, not statistical generalization (Yin, 2009). A revised Storytelling Questionnaire would have been used depending on the pilot.

Although fieldwork is standard in case study design (Yin, 2009), this learning journey cannot conduct traditional field work due to physical distance. Instead, virtual

fieldwork was completed using a Website Summary instrument (see Appendix B) with each participating site. The visitor also created the Website Summary reviewing tool. It was used only by the visitor to collect and organize data so, therefore, would not benefit from being piloted. The Website Summary allowed the visitor to systematically explore institutional IKC website content for data collection and analysis.

Both instrument techniques have a long history in social science studies. Using open-ended questioning/prompting to support thick description for robust qualitative research (Bloomberg and Volpe, 2012; Hays and Singh, 2012) and relational context for Indigenous methodology (Chilisa, 2012) is a well-known method of gathering data in these culturally sensitive settings. These three research questions, provided below, guided the design and creation of instruments used in this learning journey.

RQ1. What do IKC caretakers believe to be important to share about the higher education practice?

RQ2. What similarities or differences exist within or across IKCs?

RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

Collection and storage. Electronic data collected was from public records through documents, website content, photographs, and videos, so removal of any identifiable names or personal information is not required. Electronic artifacts storage was in the visitor's password-protected computer. Although no collection of physical artifacts occurred, secured storage in the visitor's locked file case of any hard copies of electronic artifacts along with the caretaker response transcripts ensued. After collecting the data, reflection and journaling followed. Continuous reflection and analysis happened before, during, and after each data collection. Each Storytelling Questionnaire received was

transcribed by Rev, a secure online company. Then a Website Summary was completed so that only participating sites had the secondary instrument. The visitor journaled during each phase of collection and reflection of instruments.

Coding and Data Analysis

First, the visitor used naturalistic generalization (Hays & Singh, 2012) to open code into the four dimensions of the Medicine Wheel (mental, spiritual, emotional, and physical) to create initial data units for all data cataloged. Broad categorizing codes (see Table 6 in Appendix D) was frequently revisited (weekly during collection and analysis process) and modified as needed throughout the inductive data collection and repeated reflective analyses to narrow into themes within the Medicine Wheel. Re-coding was completed to support dependability. As new information was coded, constant comparison, continued reflection, and journaling occurred (Hays & Singh, 2012). A fellow graduate student reviewed coded data units for consistency to support reliability.

Chilisa (2012) described several Indigenous methodologies supporting third space (Lowan-Trudeau, 2014) analysis. Third space is a concept that provides a way for all voices, Indigenous and non-indigenous, to be heard. Kaupapa is a Maori method that uses self-awareness questioning within four areas: open, hidden, blind, and unknown. Ubuntu, an African methodology, provides the code of conduct for ethical and moral behavior in which the relation of I is not without we. Another Afrocentric method, Mmogo, is focused on the co-construction and togetherness often using visual images. Many Indigenous methodologies could be utilized. As mentioned above, this learning journey will use the Medicine Wheel of learning, a North American Indigenous peoples method, that automatically incorporates intercultural learning (knowledge, attitudes, skills) factors

to frame analysis.

Thematic data analysis was conducted by reflective, collaborative, and interpretive third space (Lowan-Trudeau, 2014) methodology, guided by the Indigenous paradigm that assumes we are all interconnected across cyclic universes, living and non-living (Bopp, Bopp, Brown & Lane, 1984; Chilisa, 2012) to produce themes. According to the Indigenous paradigm, multiple realities exist, and knowledge is relational (Chilisa, 2012). Using the cultural frames above allowed meaningful stories to be told from the coded data that are relevant to not just the visitor and readers, but also the local communities involved, especially Indigenous.

The visitor stayed immersed in the data not only to analyze the data thoroughly to discover themes, but also to maintain the work completed in the third-space (Lowan-Trudeau, 2014) context of duality that supports the integration of Indigenous and Western concepts. Every step in the process was analyzed using the Medicine Wheel (Bopp, Bopp, Brown & Lane, 1984; Chilisa, 2012) as outlined above. To further ensure profound and deep connection with the data, the visitor completed a reflection journal entry during all steps of collection, coding, and repeated analyses. Repeated contact with the data, use of Medicine Wheel analysis along with triangulation of sources, allowed the inquiry to identify emergent themes.

In summary, the visitor continuously collected, reflected upon, coded, stored, and analyzed the data. Although data collection was virtual, the visitor anticipated hearing from the caretakers with questions, thoughts, follow-up comments and the like throughout the learning journey. Only one caretaker contacted the visitor outside the virtual data collection process with questions and follow-up thoughts. Any input or

feedback received from caretakers beyond the website and questionnaire data was reflected upon and given equal weight to the visitors. Triangulation of data sources happened during analysis in addition to following the Medicine Wheel (Bopp, Bopp, Brown & Lane, 1984; Chilisa, 2012). The continuous analysis throughout this learning journey's multiple data collections and reflections did not change the methodology (Yin, 2009) although it could have.

Ethical Considerations

Hays and Singh (2012) identified five constructs of ethical research that guided this learning journey. Ethical principles were considered during every phase of the learning journey. They are: (a) autonomy (right to choose); (b) non-maleficence (do no harm); (c) beneficence (good for others); (d) fidelity (being honest); and (e) justice (promotes equity). Each caretaker signed Informed consent forms (see Appendix C). It notified caretakers of the voluntary nature that they could stop at any time. Pseudonyms were offered to ensure confidentiality if the caretaker wishes. In many cultures, knowing who is telling the story is as important as the story itself, and the visitor respects that culturally relational connection. Therefore, caretakers were given a choice to use their names or a pseudonym in this learning journey.

As a doctoral student, the visitor is trained and skilled in conducting this qualitative research. To support and increase understanding of intercultural learning, the visitor attended the Summer Institute for Intercultural Communication (SIIC) 2015 at Reed College in Portland, Oregon. It was a three-day training titled "Intercultural Competence on Campus: Educating Global-Ready Graduates" and presented by a world-renowned expert of intercultural competency Darla Deardorff of Duke University.

Additionally, the visitor had further phone and email contact with Dr. Deardorff in consultation of intercultural learning. The visitor also attended cultural events at different IKCs to deepen understanding of the uniqueness of each.

Limitations

This learning journey has a few limitations. First, although sites are mainly in the Pacific Rim, this learning journey consists of several separate campuses that have different multinational partnerships or supportive relationships with uniquely differing sovereign Indigenous nations. Second, perceptions explored are solely of the caretakers. Caretakers are expected to be the most information-rich for initial exploration of the phenomenon. Third, although a planned pilot of the primary instrument happened, it was created by the visitor, and the pilot had to be modified as described above. However, the visitor's design allowed focus on the specific research questions. Fourth, the visitor was an employee at a community college with an IKC on campus and, therefore, has personal experiences and biases. This may be a limitation, but it also allowed for additional reflective and interpretive context for analysis because of direct and prolonged engagement with and an in-depth understanding of the phenomenon. Fifth, caretakers may feel the need to answer to what is socially desirable. The digital format of communication may help reduce such occurrences due to the anonymity offered. Also, the visitor did not supervise any of the caretakers when employed in higher education, which will also contribute to reducing socially desirable responses.

Strategies of Trustworthiness

This learning journey may involve potential threats to the reliability. To ensure trustworthiness was established, potential threat reducing strategies were used (see Table

7 in Appendix D). Numerous leading strategies to strengthen trustworthiness were used including triangulation, member checking, prolonged engagement, simultaneous data collection and analysis, thick descriptions and reflexive journaling as part of an audit trail (Hays and Singh, 2012). The reflective journal might include, but was not limited to: thoughts about design; reactions to caretakers; responses to setting; thoughts about data collection; ideas about data analysis; hunches about potential findings; and descriptions of how data method, source, and analysis plans may need to change. Use of an Indigenous content expert will also support trustworthiness of findings and interpretations.

Closure

At the end of this learning journey, each of the four caretakers received a follow-up email (see Appendix A) from the visitor with the final learning journey draft with notes from the Indigenous content expert included. The email invited them to state aloud the concluding Māori saying below to support our connection in closing this learning journey. It also welcomed caretakers to keep in contact, and inquired if they are interested in further exploration and scholarly works with the visitor.

Respectively, the visitor stated aloud as to mingle with the caretaker's voices this concluding Māori saying (Whitinui, 2014) to close the shared experience:

Am te whataatu, ka mōhio

(English translation: “When we are shown, we come to know.”)

Mā te mōhio, ka mārama

(English translation: “When we know, we can come to understand.”)

Mā te mārama, ka ora

(English translation: “When we understand, all will be well.”)

CHAPTER 4

FINDINGS

Overview

The goal of this learning journey is to holistically introduce and describe the higher education campuses' Indigenous Knowledge Centers (IKC) phenomena using Indigenous methods to reflect support for continued healing (Mumtaz, 2015). The culturally safe and relevant techniques used in this learning journey were guided by the following research questions:

- RQ1. What do IKC caretakers believe to be important to share about the higher education practice?
- RQ2. What similarities or differences exist within or across IKCs?
- RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

Forty institutions of higher education identified (see Table 5 in Appendix D) with potential IKCs across four countries (Australia, Canada, New Zealand and the United States) were invited via email to be a part of this learning journey. Four institutions of higher education participated in the invitation; one in Australia and three in the United States. Each case (Cedar, Sage, Sweet Grass, and Tobacco) will be described extensively to address the above research questions. Additionally, this chapter will include the following for each case: general higher education institution background, specific IKC mission statements, IKC histories, and the IKC caretaker background. To embody the value of oral tradition to Indigenous knowledge a narrative message to the spirit of my Dma will tell the findings of this learning journey. This description will represent storytelling, the leading method of passing down knowledge in cultures that primarily use

oral tradition.

The main reason the presentation of findings are to Dma is due to the profound and lifelong relationship I have with her. As the visitor, increasing my connections across this learning journey is vital to supporting relational accountability. Relationships matter in the cultures explored. Dma has known me since I was a babe. She was a second mother to me and impacted my life; Dma was essential in my development. In fact, when I was growing up and called out to “mom” for any reason, both my biological mother and Dma would acknowledge me with “what.” Therefore, I was blessed to have two mothers’ love and guidance. Essentially, Dma helped raise me and enhanced my view on life as organic and beyond mainstream America. Nature and earth connection were valuable to her. Being around her initiated my interest in Indigenous ways of being and understanding the natural world. I learned from my Dma and continued my relationship with her, my beloved and missed second mother, even though she has drifted into the spirit realm.

I am honored to share this learning journey with my much-loved Dma. All three research questions guide how findings are told to Dma and all who are listening, reading, and exploring with us. The Medicine Wheel organized the results. This holistic process supports relational accountability by use of culturally safe and relevant methods.

RQ1: What do IKC caretakers believe to be important to share about the higher education practice?

I know you are close to me always, but it has been too long since we last spoke. Let me start by saying I miss you Dma and have discovered so much in the last few years completing this learning journey. It had me exploring a higher education practice,

Indigenous Knowledge Centers (IKC), to introduce in academic research. Sharing this learning journey with you will help produce significant and meaningful knowledge and allow me to pass it on in a culturally relevant way. Storytelling is a central tool in disseminating information in dominantly oral tradition cultures, as many Indigenous cultures are. I'm going to tell you the findings of this learning journey as it communicates within the Medicine Wheel (mental, spiritual, emotional, and physical). You will like the photographs found on Facebook and website pages of each of the four participating IKCs. These artifacts help to tell the story. Color has powerful meaning, association, and relevance in an Indigenous culture, so the photographs you see will be in full color.

Cedar Case (Caretaker: Land)

This IKC, Cedar, is unlike any of the other IKCs; it has no physical walls, yet it is grounded in cultural education. It is not a traditional building on campus, but rather a Native American Medicine Garden. You would find this one particularly interesting, Dma, with your passion for nature and the deep connections it shares: Cedar is on a public 4-year higher education campus. According to its website, its focus is on research and discovery, teaching and learning, along with outreach and public service. It has around 47,000 students (less than 19% are students of color) with slightly over 3,700 faculty.

Cedar's mission is to educate about food sovereignty by using and teaching Indigenous ways of food production while sharing local Indigenous culture and history. The caretaker's wife began the Indigenous medicine garden in 2003 to bring awareness to health disparities in Indigenous communities. In 2005, it received the addition of a Medicine Wheel garden. It is anchored by four plants: a wild plum tree, chokecherry,

buffalo berry, and black current bushes. It grows traditional plants along with sage and sweet grass for use in the ceremonial practices of the local Indigenous communities and on campus. A greenhouse was donated that same year for seed propagation. Additional gardens, called east and south, are used for vegetable production and perennial walking paths educate on traditional uses, Indigenous culture, showcase different gardening techniques. Almost two tons of food produced there each year is donated to local Native food shelves and retirees. As of 2012, only the Medicine Wheel garden is being taken care of by the IKC's caretaker, Land, and volunteers. Throughout its history, Cedar has relied heavily on volunteerism.

Land has been the Cedar caretaker since 2005. Land is an Oglala Lakota elder. Dma, Land gave permission as the storyteller for you to know his name. Caretaker Land is Francis Bettelyoun. He went to college for landscape design and brought his wealth of cultural knowledge and practices to the IKC. We had a pleasant and informative phone conversation. Let me tell you about it.

Mental (received with the mind/decisions). Francis indicated that the center of Cedar's work is about awareness. The mission itself is about awareness; specifically mindfulness of food sovereignty by having the garden engage in Indigenous perspectives. He mentioned that it is "our way" to share knowledge. As a Lakota, Francis is bringing his expertise to what Cedar offers to students, faculty, and the local communities. For example, it has a Medicine Wheel design garden (see Figures 3 & 4).



Figure 3. Garden entrance at Cedar.



Figure 4. Medicine Wheel design in garden at Cedar.

Several tribes were called upon to establish the garden, including the Dakota, Anishinaabe, Lakota, Jibawaya and others Francis could not remember. It is not just a Lakota perspective he acknowledged, but it is a predominant influence. He insisted, “I’m guiding things...I’m learning and listening as well as everybody else.” He knows many Indigenous people in pain, including himself, that are trying to survive historical trauma. He feels deeply that his work with the garden is meant to support healing. “I’m responsible to use my gifts so I can help my people and others along the way.” Dma, he shared with me how working with this IKC has helped his healing. It is Strong Medicine. He wants Cedar to teach everybody, Indigenous and non-indigenous, about Indigenous food sovereignty, science knowledge, and gardening practices. He wants to share what his people were before colonization. There is much to learn, and it will require interpretation as some of his culture was lost: “Our cultures were interrupted, so we have to get back into understanding our teachings, our language.”

Francis’s connections to the IKC are deep. He shared openly with passion of the IKC and all its works. Cedar uses Indigenous teaching methods. One instance is the Indigenous perspective talking circles held in the garden (see Figure 5) arbor. Two examples of Indigenous perspective topics discussed at these talking circles are 1) the Medicine Wheel Model of Health and Mitukuwe Oyasin-“we are all related” and 2) what you always wanted to ask about Native culture but were afraid to offend.



Figure 5. Talking circle at Cedar.

Research is also happening at Cedar. The garden engages science communities to say: our science is different, but valuable. This is how we see things and how we do things. Research supported at Cedar leads to dialogues around Indigenous knowledge and learning to share ideas without taking sides on environmental issues. One particular area of investigation gives him pride: the monarch butterfly research.

Indigenous knowledge is rooted in the garden so genuine that, in the future, elders, even without degrees, may come to teach classes. That is not common of faculty hiring requirements. He considers it free knowledge. It is not supposed to be kept inside but shared and practiced.

Community outreach is another aspect of Cedar that Francis highlights. He mentioned that the garden participated in the Parade of Community Gardens. He also

coordinates large numbers of volunteers and gives volunteer orientation. The garden relies on volunteers to be maintained (see Figure 6).



Figure 6. Cedar volunteers tending the garden.

Spiritual (determined with the spirit/values). Francis explained how he experiences Cedar spiritually as a powerful medicine. “I have my grounding in the garden. I’ve seen other respond to it as well for it is medicine.” He described how it had helped him with his healing the pain and trauma of trying to survive which required him to leave his reservation, his nation, his people. It is not easy for Francis to live in two worlds. Dma, he showed his vulnerability to me, this truth. He also shared his connection to the garden by explaining his relationship with nature. “I’m closely related to the plant nation, the bird nation...we are all related, and I get to work with these relatives, not just

the human ones.” In fact, a mentoring program brings elders into the garden to reconnect others with Indigenous practices, knowledge, and culture; working together as relatives. Everything is connected, related.

Cedar is on the ancestral land of the Dakota/Lakota. Francis says it is Dakota people’s land so it will be blessed and respected (see Figure 7) as such. Ceremonial herb burning called smudging is performed regularly to cleanse and honor the garden (see Figure 8). He went further to explain that since the campus is on Dakota people’s land, he does not require campus policy to approve his actions in the garden. He could not say if smudging was approved or not but emphasized that regardless of policy, it is necessary for the wellbeing of Cedar. Francis’s conviction to honor and respect what is right for the health of Cedar reminds me of you, Dma. According to Francis, the world needs to understand that everything has an essence. Rocks, soil, plants, humans, air, water all have essence. The garden has essence. “We all have essence.” We must acknowledge and respect this life essence, and he teaches this to others through the garden. Showing how to bundle sage and braid sweetgrass (see Figure 9) is one way they demonstrate how to respect the garden spiritually.



Figure 7. Honoring the land at Cedar.



Figure 8. Francis teaching smudging at Cedar.



Figure 9. Francis teaching how to braid sweet grass at Cedar.

Francis goes further to say that the “most important parts of what we’re doing at the garden is being able to decolonize the land.” Bringing the land back to its natural state by producing local plants allows a direct Indigenization teaching opportunity. He believes everyone who comes to the garden is not free. To be free, we need food sovereignty as it was before colonization. He explains that we pay for the three essentials of life (water, air, food). As long as we pay for it, we are not free. Paying for access to nature is something that has to change to be free. He hopes Cedar helps people, gives them tools, and gets them thinking in a different way that sustains life on this planet, freely. The connection has been lost, the freedom for access to nature has been lost. He explained,

What we’re trying to teach is an understanding that you as an individual

can take this into your own hands because people only learn by somebody else doing it, or seeing it themselves. So, if you, yourself would go out and buy five acres of land, put a little camper on it, or a tipi, or a yurt, or whatever...to grow the food you needed, what else would you need? All you need to have is water and air. What else would you need?

He says Cedar gives hope we can create change, especially to help nations. “It’s all about learning more about us again.” Francis makes sure Cedar uses 7th Generation Teaching to encourage sustainable practices and mindsets. 7th Generation Teaching is about doing things only if they can help others at least seven generations out from when you’re doing it. He says this foundational Indigenous garden practice using 7th Generation theory will help decolonize the land.

Emotional (give with the emotions/reactions). Since a lot of Francis’ healing happened in this garden, he reacts to his connection with Cedar. He feels his connection deeply. He also witnesses others finding a connection with Cedar. Francis said “I’m honored to be a part of that,” to be a part of making connections.

We talked about his high and low in his extended years with the garden. He said the low is always the funding. Although funding often comes from the President’s office, Cedar still has to rely heavily on volunteers. Cedar only gets enough funding to hire one student to work in the garden as part of a service-learning program. Last year the funding was exceptionally hard to get as indicated by the closing of several areas in the garden. But he was pleasantly surprised when Cedar got open support from the campus. Faculty and students rallied to keep the funding and talked to the Dean about the garden needing to be on campus. The funding was given, but Francis hopes for enough in the future to be

able to do cultural events and activities beyond the limited gatherings they can afford at this time.

Francis said his “biggest highlight is seeing them connect back to mother earth.” He gives garden tours regularly. Dma, we should take his tour someday. Many students, faculty, and community members return to volunteer once they understand the shared learning experience it offers. He said it is healing to see students, faculty, elders, little ones, high school students and the community support the teaching and learning of post-colonial interpreted food sovereignty (see Figure 10). He says that he is learning and feeling right alongside them and wants everyone touched by Cedar to understand this is a shared experience. “So for us, it’s engaging with the people, so we, they, have an understanding that we are learning too.” Much knowledge was lost through the process of genocide and colonization, Francis explained how it is also about teaching his people about food sovereignty as well.



Figure 10. Volunteers working and learning at Cedar.

The garden's harvest is mainly donated to the local food pantry for Native communities (see Figure 11). Providing food and medicinal plants are Strong Medicine for Francis as he strongly feels that Cedar is allowing him to give back to his people in ways that help them heal. He told me he would like to see more Native families starting gardens of their own after being inspired by the work happening at Cedar.



Figure 11. Part of Cedar's annual harvest donated locally.

Physical (hold with the body/actions). The garden resides on the outer edges of campus (see Figure 12). Francis has had over 1,000 volunteers work in the garden with over 1,200 different plants on a little over an acre of land. It began as Woodland Wisdom, a bridge program for nutrition students before becoming the garden it is today. Students use it as a resource for their classes (see Figure 13). Francis mentioned it is an agricultural campus, so it is good the garden is there.



Figure 12. Students in the garden with the campus in far background showing how Cedar is on the outer edge of campus.



Figure 13. Students using the Cedar greenhouse as a class resource.

Although limited funding makes it difficult to offer activities and cultural events the garden provides much to the community. Besides hosting students, faculty, organizations and the broader community for food sovereignty education, it offers cornstalks décor, gives seeds away, demonstrates preservation techniques, shares recipes, and more importantly has elders perform ceremonies around the planting and harvesting. “What it’s giving back to Mother Earth is her ability to grow the food and medicine for all living beings on her.”

Sage Case (Caretaker: Freshwater)

Sage’s Native Hawaiian caretaker would like to use her name, Kale aloha O Kamalu Lum-Ho as I share about Sage with you, Dma. She has a Master’s degree and worked at Sage for two years. She coordinates Hawaiian Support Services as well as oversees Sage’s three federal grants. Coordinating keeps her busy, but she made sure to provide necessary information about Sage to me (see Table 8). Relationships, internal and external, are a focus for Kale aloha. She met with every academic department on campus to learn more about what their students need and provide them with information about Sage’s programs and services. Her efforts resulted in student referrals and recruitment. Sage has not had a relationship with outside community but wants to organize a community advisory board with an emphasis on local Hawaiian organizations.

Table 8. *Mental, spiritual, emotional, and physical findings for Sage.*

Medicine Wheel	
Quadrants	Findings for Sage
Mental (received with the mind/decisions)	<ul style="list-style-type: none"> Provides a professional development series for campus employees. It will train cohorts of 25 over 4 years about how to incorporate culture and use place-based strategies in their respective work. It will include cultural protocols and language.

	<ul style="list-style-type: none"> • Services strengthen the College’s educational programs and support students. Some examples are: supporting faculty and staff, dedicating study space, bringing in guest speakers, hosting career fairs and offering tutoring (see Figure 14). • Received formal support of University’s Board of Regents as the strategic plan includes being an Indigenous serving institution.
Spiritual (determined with the spirit/values)	<ul style="list-style-type: none"> • Sage’s Hawaiian name, Hulili Ke Kukui, means the blazing light of knowledge. • Provides cultural events and workshops. A couple highlighted were hula performances, Mālama Āina Day (see Figure 15) of traditional sustainability practices and a workshop for Graduation Oli (chant) performance on the day of the ceremony (see Figure 16).
Emotional (give with the emotions/reactions)	<ul style="list-style-type: none"> • Provides Native Hawaiian counselors and staff to support students (see Figure 17 in Appendix F). • Hosts Welcome Back Socials open house style to allow family involvement. • Helps Indigenous students feel that they belong on campus (safe and supported for their unique needs and struggles) which contributes to their ability to meet their academic and career aspirations (see Figures 18-21 in Appendix E).
Physical (hold with the body/actions)	<ul style="list-style-type: none"> • Located at the end of the campus’s central walk way. • Offers hands-on workshops, like Lei Making (see Figure 22 in Appendix E), Beach Clean Up, Tai Chi, and Pono Fishing. • Provides a computer lab with printing capabilities (see Figure 23 in Appendix E).



Figure 14. Educational program support being held in Sage.



Figure 15. Sustainable Hawaiian teachings and hands-on practice of a Sage program.



Figure 16. Hawaiian culture-based graduation ceremony offered by Sage.

Regardless of these budding relationships, Kaleialoha said Sage has plenty of support from Administration at this urban community college. The College was established as a trade school in 1920 but has become part of the state two-year college system that sits inside Universities. It has approximately 6,000 students of which 28% are Native Hawaiian/Pacific Islander. This enrollment allows the student to faculty ratio to be fifteen students to one faculty.

Sage’s mission is to “actively preserve and perpetuate Hawaiian culture and values” (see Figure 24). Kaleialoha does not use the phrase intercultural learning, preferring instead culture- and place-based learning. She explained culture- and place-based learning develops a sense of place and belonging which is vital for Indigenous students. This allows intercultural learning to be held and viewed from an Indigenous perspective.



*Figure 24. An example of the IKC's mission in action;
Sage staff performing Hawaiian ceremony for students.*

She has not taught classes at Sage but does attend its cultural events and works jointly with other campus programs supporting Indigenous students. She said visitor feedback expressed appreciation of open door style to learn more about Hawaiian culture. You share that open door value Dma which would make a visit to Sage valuable and relatable for you. I'll take you there someday to learn more.

Sweet Grass Case (Caretaker: Saltwater)

Sweet Grass involves one of the oldest Indigenous cultures known to date. Dma you will find this case interesting and appreciate its comprehensive integration with the campus. It has the most visible Indigenization efforts of the IKCs explored.

The Caretaker of Sweet Grass, called Saltwater, is Australian Aboriginal who understands the specific needs of Indigenous communities. Saltwater has been caring for

Sweet Grass for five years and attended numerous of its cultural events. She finds watching Indigenous students' graduate as their greatest benefit. Saltwater has a Ph.D. and worked previously at a different Indigenous Knowledge Center, stating it was a similar experience that required establishing relationships, particularly when 'out of country.'

Saltwater defines intercultural learning as a two-way exchange between Indigenous and non-indigenous people to learn about each other. To Saltwater this is important because Indigenous people need to learn two ways to function in this world. Sweet Grass allows for this two-way exchange as a local place to support Indigenous students and a gateway for Indigenous communities to interface with the University.

Sweet Grass is located at a four-year institution of higher education. For a time, when it was first established, in 1983, it was the only Indigenous Knowledge Center of the entire East coast of Australia. As of 2015, this institution enrolled around 31,000 students with only 3% being Aboriginal or Torres Strait Islander. With isolated Aboriginal students on campus, Sweet Grass was missioned to commit to the advancement and leadership of Indigenous education at a local, national and global level. Its actual name means "eating and meeting place" in Awabakal. Awabakal are the original owners of the land on which the institution resides. This meaning to Sweet Grass's name speaks of values they place on community and family.

Sweet Grass supports Aboriginal students, faculty, staff and the entire community. It began as a support program for Indigenous students but expanded to deliver courses, and then in 1999 it started offering its own Bachelor of Aboriginal Studies. In 2002, Sweet Grass moved into the Birabahn Building (see Figure 25). This

building is named after a successful Aboriginal leader in the mid-1800s. The logo of Sweet Grass includes a whale, which played a significant role in traditional Awabakal life. Dma, your connection to the ocean, our many beach walks, makes me think you would enjoy their logo. The whale is accompanied on its journey by the sun, which is the Giver of Life. All these features, the building, the logo and the services create a visual space on campus that comprehensively speaks to Aboriginal students and communities. In fact, in 2015 it received World Indigenous Nations Higher Education Consortium (WINHEC) accreditation.



Figure 25. The Birabahn Building where Sweet Grass is housed.

As of 1996, this IKC additionally engages in research and training specific to Indigenous knowledge, culture, and issues. The Awabakal name of the research center means “to create, to make, to do.” Besides supervising research students, it has been helping graduating students. International research has spanned across Australia, Canada, Finland, Malaysia, New Zealand and the United States. It is relevant and significant work

for Indigenous peoples.

Sweet Grass has been integrated as essential to campus and now operates out of all three of the University campuses. The other two sites reside on the traditional lands of the Biripai and Darkinung Nations. The long and rich history of each is respected and celebrated.

Mental (received with the mind/decisions). Sweet Grass and the University can be regarded as leaders in Indigenous education as they are the first University in Australia to receive WINHEC accreditation. The University consolidated all Indigenous activities under one strategic and operational body, Sweet Grass, on campus which aided its efforts to seek accreditation. Sweet Grass also helped the University effort to pursue national Indigenous Support Programme funds by meeting all three of its eligibility conditions.

The University:

1. Implemented strategies for improving access, participation, retention, and success of Aboriginal and Torres Strait Islander students;
2. Increased participation of Aboriginal and Torres Strait Islander peoples in University decision-making processes; and
3. Have an Aboriginal and Torres Islander employment strategy.

Sweet Grass combined the past, present, and future to form a holistic Indigenous understanding for a deeper level of the operational framework. It is guided by five cultural standards (see Table 9) established by Elders. The standards serve to inform the Sweet Grass relationships with students, the community, and University. Additionally, they can provide a set of principles against which the cultural integrity of the University can be monitored, reviewed and assessed.

Table 9. *Five Cultural Standards guiding Sweet Grass operations (in alphabetical order).*

Cultural Standards	Descriptions
Djuwal Ngarralgu (Academic & Research)	Meaningful and respectful relationships with the community are imperative to the design and application of academic and research protocols. The utilization of cultural values and principles which reflect unique Aboriginal and Torres Strait Islander knowledges will contribute to the creation of a culturally safe and healthy learning environment.
Ngiyang nganggalidhi (Community Responsiveness)	Community responsiveness is valued and respected and is based on the principles of self-determination, reciprocity, social and restorative justice, equity, and mutual respect. Fostering strong links with community reinforces cultural values and beliefs. Strong communities and strong culture.
Guthi Wangga (Cultural Celebration)	Culture is celebrated through the creation and provision of culturally affirming and responsive environment. Recognition and celebration of past and present achievements, contributions, and advancements defines this and our future environment.
Bula Wiyawiyelli (Inter-Institutional Relationships)	Our relationship with the University is based on the principles of reciprocity, accountability, and respect as per the University's Reconciliation Statement.
Ngarralin Marrung (Respect and Honouring)	Knowledge...Our Way. Respect and honoring through knowing our histories, honoring contributions, respecting traditions and valuing culturally responsive practices underpin these cultural standards.

Sweet Grass has several identified functions. Let me share with you each one with a few examples of activities, events, and services (see Table 10). This helps them not

only maintain WINHEC accreditation but also meet the three eligibility conditions of Indigenous Support Programme funding.

Table 10. *Sweet Grass functions with examples from findings.*

Functions	Examples
Teaching and Learning	Aboriginal Studies courses Guest speakers (see Figure 26) The Wollotuka Acquisitive Art Prize (WAAP) (see Figure 27) Cultural collections Offers Bachelor of Aboriginal Professional Practice
Research and Innovation	Peer-reviewed research journal (KULUMUM: Journal of the Wollotuka Institute) Library of Indigenous resources Revitalization of a common language
Indigenous Student Engagement and Experience	Reconciliation Scholarship Advising Wollotuka Orientation Camp (see Figure 28) Autonomy Day Harmony Day (see Figures 29-31 in Appendix E) Solidarity Concert Wolly Welcome Back Bash
Community Engagement	Fundraisers BBQs (see Figure 32 in Appendix E) Indigenous Art Exhibits Consultation with Indigenous communities regarding University's Indigenous education (see Figure 33 in Appendix E) Highlight Aboriginal students, faculty and Elder success (see Figure 34 in Appendix E) Family Fun Day (see Figures 35 and 36 in Appendix E) Cultural Awakening Festival (see Figures 37-41 in Appendix E)

Indigenous Staff Employment and
Development

All Sweet Grass faculty are Aboriginal and
Torres Strait Islander
New staff members undertake cultural
competency training and complete an
introduction to Sweet Grass
Flag Raising Ceremony



Figure 26. Education event being held at Sweet Grass, guest speaker.



Figure 27. An example of Aboriginal art shown at Sweet Grass;
a piece from Create 2308.



Figure 28. Orientation Camp at Sweet Grass.

Spiritual (determined with the spirit/values). Saltwater says Sweet Grass allows for collaboration with Elders to improve the lives of other Indigenous people and to ensure students have positive experiences. Nguraki (Elders, wise person, cultural mentors and knowledge keepers) created the five Cultural Standards and are responsible for guiding the teaching of LORE passed down through the Dreaming. In Aboriginal and Torres Strait Islander belief systems the Dreaming is continuous through their past, present and future; a cycle of life without beginning or end; a parallel and universal reality. They know that Aboriginal and Torres Strait Islander culture is at the heart of Sweet Water governance systems. Their wisdom and teachings are essential to the cultural fabric of our ‘ways of doing.’ Nguraki guidance is being sought by staff, students, and community. The role and contributions of Nguraki are honored and respected. They provide valued input and advice to campus leadership structures.

Sweet Grass’s Elders in Residence Program continually reinforces Aboriginal and

Torres Strait Islander culture to celebrate within the context of the working environment as a University. This helps keep it integrated across the University which operates mainly using Western business practices. For example, Nguraki are sought to provide Acknowledge to Country, guest lecture and attend ceremonial obligations on campus. This program has appointed Nguraki from several different Aboriginal Nations, including Awabakal, Barkindji, Biripai, Darkinung, and Worimi.

Expression of Dreaming stories is done through song, dance, painting, and storytelling. This allows for Aboriginal people to maintain a link with the Dreaming from ancient times to today. The Dreaming stories create a rich cultural heritage. Many Dreaming stories provide the philosophical basis for the Cultural Standards the guide Sweet Grass (see Table 11).

Table 11. *Some of the Dreaming stories that provide the foundation of the Cultural Standards given by the Nguraki.*

Name of Dreaming Stories	Brief Synopses or Morals
Birabahn—Flight of the Eagle	The eaglehawk (Birabahn) protects the culture and traditions of the people. Birabahn from high in the sky sees our land and looks over our people. Knows our home and culture. Looks after our culture, keeps our culture communicates our culture and celebrates our culture. The spirit of Birabahn lives at Sweet Grass.
Baiame the Creator	During the creation period he moved across the land, helping develop the landscape and giving life and law to man and other aspects of the environment. When his journey was complete, Baiame returned to the sky but appears at different times to remind Aboriginal peoples of the law.
Titalik and How Hunter River Came To	This story highlights the evil of greed and

Be	selfishness.
Wargan the Wadhayigan (crow)	This story demonstrates how working together as a community, not always seeking self promotion, is vital to the survival of our culture.
The Three Brothers	Explains the creation of the Three Brother Mountains where they feel connection to their country and ancestors. As initiation is an important part of Aboriginal culture where certain people are expected to attain various stages of knowledge, so do University students progress through stages along academic and research journeys.

Emotional (give with the emotions/reactions). Sweet Grass has ensured that all the University campuses sustain strong relationships with the traditional custodians and broader communities. This supports the University's Reconciliation Statement declaring its commitment to Aboriginal reconciliation; developing a strong community and fostering mutual respect, social justice and a united voice between Aboriginal and Torres Strait Islanders and non-aboriginal Australians. It acknowledges Aboriginal land, injustices, need for self-determination and empowerment along with the need for culturally responsive education.

Sweet Grass works to ensure mutual outcomes are achieved. This IKC has a strong commitment to local communities and national Indigenous issues, which can create emotional tension. Freshwater also highlights that there needs to be more emphasis on excellence rather than a deficit view that Aboriginal and Torres Strait Islander people need more help. This is true of Sweet Grass and the University at large. According to Saltwater, there are few positive interactions at Sweet Grass, so most experiences are

“fraught with political overtones, bullying, and lateral violence.” Saltwater did not want to go into specific detail but went on to mention that the best Sweet Grass staff can do is try to hide that side from the students as it provides activities, events, and services.

Physical (hold with the body/actions). The University sits on traditional lands of Pambalong Clan of the Awabakal Nation and acknowledges all the regions traditional landowners, including (in alphabetical order):

Awabakal Nation,

Biripai Nation,

Darkinung Nation,

Wonnarua Nation, and

Worimi Nation.

Sweet Grass’s location, the Birabahn building, was designed to represent these Nations. The internal design reflects Aboriginal heritage values with an open upper floor and ceiling show beams to represent a forest of outback trees and internal walls made of rammed earth. The color tones reflect traditional colors used and the floor has a mural of a flying eaglehawk. The four heads of the mural represent the guardians watching over the Awabakal people from Sugarloaf Mountain in the nearby Watagan Ranges. A glass wall looks out over native grass gardens and wetlands. The glass wall opens up to the outside (see Figures 42 and 43) creating a space that flows into the familiar natural environment (see Figure 44). The external design has a cultural pathway (see Figure 45 in Appendix E) to Birabahn Building, where Sweet Grass is located, acknowledging the timeline of Aboriginal presence on the campus. It also has a permanent BBQ area and event space. Inside and outside local artwork acknowledges Aboriginal artists and tells

local Dreaming stories.



Figure 42. Entrance of Sweet Grass with glass wall that is open.



Figure 43. Glass wall open in preparation for an indoor/outdoor event at Sweet Grass.



Figure 44. Natural native landscape surrounds Sweet Grass.

Tobacco Case (Caretaker: Desert)

The last case I have to share with you, Dma, is Tobacco. Tobacco's caretaker, Desert, wants you to know his name, Dma, as Tobacco was a safe haven for him. Desert's name is Michael Yates.

Tobacco took decades to become a reality on campus. It was initially discussed in the 1970s and again in the 1990s without gaining traction, and ultimately both attempts failed. But as the caretaker, Michael, explained, Tobacco just relied on the third times a charm adage. Tobacco finally opened in 2015 on a four-year research focused institution

with 57,000 students across three campuses. It was much celebrated (see Figures 46-48 and 49-52 in Appendix E) as the campus waited a long time for it and required matched funding, which can be difficult to acquire. After the University's president pledged five million, Snoqualmie Indian Tribe pledged \$100,000 and the Yakima Nation donated \$91,000 in lumber, they were well on the way.



Figure 46. Tobacco's grand opening drumming and singing.



Figure 47. Tobacco's grand opening ceremony.



Figure 48. Tobacco hosting salmon bake, a local Indigenous tradition.

The largest of the three campuses is where Tobacco, a Native American Longhouse, is located. This university has occupied the Duwamish, Muckleshoot,

Suquamish and Tulalip Nations traditional lands since 1895. The region is going through a slow process of revitalizing local Indigenous cultures and Tobacco can serve as a conduit for conversations. Since the 1970s, Native communities have wanted to join the University as a resource for education, outreach, and cultural support. There is much Tribal gratitude and positivity towards Tobacco (see Figure 53). Tobacco's planning process allowed for that and received input and guidance from not only the campus community but regional tribes and an Elders committee. A primary purpose or mission of Tobacco is to increase Native American students' success at University by preparing them for leadership roles in their tribal communities and the region.



Figure 53. Gift from Heritage High School of Tulalip in appreciation for Tobacco joining

Tribal communities with the University. (It is a bouquet of handmade Cedar roses, a local Tribal art done using strips of dried inner Cedar bark that is locally harvested in a sustainable practice).

Michael began as a student at this University. After graduating with a Bachelors, this Cowlitz young man became Tobacco's caretaker. He graduated in the first class of Tobacco's program. He has been involved with Tobacco for five years and attended many of its cultural events. He defines intercultural learning as an exchange of knowledge and worldviews across cultures.

Mental (received with the mind/decisions). Michael says Tobacco is dedicated to serving students, tribes, community members, faculty, and staff. This IKC envisioned that tribal Elders and community members would gather together for dialogue, storytelling, and knowledge sharing with students, staff, and faculty. It is completely focused on Indigenous culture, knowledge and issues, including decolonization. In fact, Tobacco leadership is pushing to teach tribal sovereignty and government-to-government training to all heads of departments on campus in support of decolonization practices.

Students, specifically Indigenous, and academic-related events are a primary focus of Tobacco. As such it hosts lectures and an annual Tribal Leadership Summit to discuss issues pertaining to Indigenous students and peoples. Indigenous research is another core function, and now the University has it occurring on all three of its campuses. It aims to highlight Indigenous knowledge and the college by providing classes, workshops, and events. Several examples include, teaching Indigenous food preparation, Indigenous artist exhibits (see Figure 54), concerts with Indigenous musicians and/or music styles, Red Talks Native Community Forum, Red Market that

sells Indigenous artists and craftsmen products, as well as providing studying space and hosting conferences.



Figure 54. Two Welcome Figures installed on west wall of Tobacco that were carved by Squaxin Island Tribal member.

Spiritual (determined with the spirit/values). The name House of Knowledge was given as a gift by an Upper Skagit Tribal Elder, one of the Elders committee members who participated in planning and consultation. It was translated into Lushootseed and means ‘Intellectual House.’ Tobacco is a home for everyone to feel safe, welcome and visible. Tobacco will be a place on campus where Native American students can seek higher education without leaving their culture behind, which is key to their college success.

The site of the Longhouse was blessed in 2009 with groundbreaking in 2013

acknowledging the living history and future stories of this building. It was a spiritual experience as Indigenous peoples of the region believe that relationships with the land go beyond ownership. It is a spiritual relationship that can never be broken, and it takes work to make it a healthy relationship. Blessing ceremonies are performed for various reasons; to give thanks, to help resolve conflict, in celebration, and in penance. The ceremony recognizes the Indigenous peoples whose land we walk on and is done to thank and honor ancestors for allowing us on this ground. Blessings cleanse the land as guidance is requested from the Creator and the ancestors for the work that will be conducted on the land. Tobacco's Blessing Ceremony required protocols for all the different kinds of participants. Responsibilities of all the parties were spelled out. Participants promise to cherish and protect this union as their responsibility in the Blessing. Witnesses also have an essential role in the ceremony and are responsible for carrying on the stories or legacy of the land for the future generations.

In addition to ceremonies, Tobacco provides other cultural practices and events, for example, smudging (which students asked for), a winter Powwow, and workshops like crafting cedar bundles. Michael welcomes each event at Tobacco as a way to acknowledge the fact that Indigenous peoples have to walk in two worlds. Worldviews are different, and he says Indigenous Knowledge Centers are essential for teaching, preserving, and (because culture is a fluid living thing) cultivating old and new ways of seeing the world.

Emotional (give with the emotions/reactions). Tobacco provides support to students, so they feel like the campus is a welcoming place that acknowledges and respects Indigenous knowledge and culture. Some Indigenous students have never lived

off their Tribe's reservation. Tobacco offers relevant cultural student support.

A professor at the grand opening said that “we have a cultural and intellectual space here on campus that honors us as Indigenous people, that recognizes us as Indigenous people, a place where we can come, where we can feel safe, where we can feel comfortable, we can feel at home and we can be together.” It reassures families that campus is committed to helping their children succeed. Tobacco offered dinner gatherings and hosted the Raven's Feast when its first class graduated. It allows for socializing, celebrations, and student activities like a board game or karaoke nights. It is a gathering space.

Physical (hold with the body/actions). Tobacco is based on a traditional Northwest Coast Salish post and beam longhouse-style structure (see Figures 55-57). It has a central gathering place that seats 500 people and includes meeting rooms, offices, an Elder's room, a Native arts lab, student lounge, computer lab, and kitchen facilities. It also has an outdoor gathering circle (see Figure 58 in Appendix E). The space is primarily for students and to aid in the growth of young Indigenous students (see Figure 59 in Appendix E). It is centrally located on campus and available not just to hang out, but also as a safe space for students in crisis. For example, Michael shared that when he was a student, he used to sleep in the back corner of the IKC as it was the only place in the city where he felt safe enough to sleep.



Figure 55. Rendering of what Tobacco will look like once both building phases are complete.



Figure 56. Tobacco has Camas, a medicinal plant used by

regional Tribes, growing outside in the surrounding natural landscape.



Figure 57. Tobacco enveloped in morning fog.

Hands-on workshops are given regularly as well as more extensive classes. Makah basketry, yellow cedar healing salves, beading, and traditional cooking classes are successfully offered. Indigenous related performances, like drumming, are scheduled, as well as other forms of art like a movie series to create conversation about Natives in film. The space holds meetings and even formal dances.

RQ2: What similarities or differences exist within or across IKCs?

Multiple similarities or differences exist within or across Indigenous Knowledge Centers of this learning journey. Dma, you may find these overarching similarities and differences worthy to note. Three of the four IKC's are 4-year institutions. Only one is a community college. All but one has a physical building on campus. Each IKC's mission statement involves preservation of Indigenous culture, knowledge, and values, as well as supporting Indigenous student success and leadership. All four IKC's acknowledge the ancestral owners of the lands that they sit upon and held blessing ceremonies before the groundbreaking.

The remaining similarities or differences will be organized by the Medicine Wheel quadrants: Mental, Spiritual, Emotional, and Physical. This will allow the findings to inform in a culturally safe and relevant format. Plus, it will provide a holistic view of the findings for you, Dma.

Mental (Received with the mind/decisions). Each IKC had an element of teaching as part of its daily focus, albeit in different ways. In addition to teaching and learning Indigenous knowledge, all four IKCs had generated political awareness of Indigenous issues on campus and in the larger communities, some even internationally.

Cedar's caretaker specifically mentioned a goal to share "our ways," especially of pre-colonization food sovereignty, science knowledge and gardening practices from an Indigenous perspective. This was done using talking circles, a common practice of Indigenous culture to share knowledge, discuss political issues, and provide community support. Staff and volunteers at Cedar were available to support other departments on campus as well as the community at large. For example, the science department's study on the Monarch butterfly.

Sage developed a professional development training for the campus on how to incorporate Hawaiian culture and place-based strategies into respective work across campus. It provides cultural protocol and Hawaiian language teachings made available to all departments on campus. The caretaker mentioned the next focus will be in community outreach.

Sweet Grass integrated an Indigenous operational framework that includes five Indigenous standards and five specific functions to provide inclusiveness. It is the first IKC on this nation to receive accreditation for this inclusive design. This has allowed it to host international conferences of Indigenous global issues.

Tobacco is designed to prepare and support Tribal leadership, sovereignty, decolonization, and Indigenous research. As a teaching and learning facility on campus, it is used by students, faculty, administration, and local Tribal communities to provide a safe space to discuss related political issues, teach Indigenous culture and knowledge, and support student success.

Spiritual (determine with the spirit/values). The IKC's incorporated practices and values that support the spiritual being. A typical example across the IKC's is the use of smudging ceremony as well as welcoming elder's presence on campus. These two IKC practices provide a space that is open to spiritual community.

Cedar has a clear relationship to nature just by its very being, a garden. The caretaker discussed its connection as a garden to nature but also his own relation to the plant nation, bird nation, and other nations across the living and non-living. As relatives to each other and all others who connect with it, there is an essence that resonates with those in the present, but that also follows the 7th Generation Theory of sustainability. Elders

come to the garden to practice spiritual ceremony and also provide mentorship. The garden is located on ancestral grounds and is respected by supporting its spiritual health with traditional practices like bundling sage and braiding sweet grass. Cedar aims to decolonize the land, which according to its caretaker is to bring the land back to its natural state of life-sustaining nature with free access to all to address the lost connection between us.

Sage's caretaker discussed that it created a spiritual connection through hula, traditional practices, and celebrating Hawaiian culture.

Sweet Grass incorporates the Dreaming belief system into practices. Elders guide ways of doing at the IKC and are valued, honored, and respected. Spiritual connection is expressed via song, dance, painting, and storytelling events hosted at IKC and on campus at large. Spiritual connection is believed to be continuous as the Dreaming, no separate past, present, or future.

Tobacco maintains an Elders presence. They blessed the ground before, during, and after it was built. Land itself is a spiritual relationship that needs work to stay healthy. The Elders help to achieve and maintain a healthy relationship through teaching and learning as well as providing spiritual practices. A few examples of honoring this spiritual relationship are blessings to thank ancestors, smudging the location to cleanse space, and hosting a Pow Wow.

Emotional (give with the emotions/reactions). Providing a safe and supportive space on campus, especially for Indigenous students and communities, was an integral goal of each IKC of this learning journey. Indigenous students and communities have unique needs arising from historical traumas they endured. Cultural needs are different

than the colonized formal professional and academic practices. These IKC's provide a physical campus space for community that reflects their Indigenous identities safe from non-indigenous expectations.

Cedar provides earthing/grounding with the earth's natural energy. This connection promotes well-being and can be an emotional experience. It has funding troubles which creates an emotional dynamic of vulnerability on campus. In fact, faculty was so moved by the garden that they rallied the administration to continue funding Cedar. It provides shared experiences that can be emotionally healing as it addresses knowledge lost to genocide and colonization. Cedar's caretaker, Francis, calls the garden Strong Medicine, as it provides actual food and medicine to Indigenous communities as well as reconnections to life essence.

Sage provides counseling support for Indigenous students. It encourages family involvement which helps provide a sense of belonging to Indigenous communities. It offers peer gatherings, either as opportunity to support each other in a safe space on campus, or to learn and practice Hawaiian traditions and knowledge.

Sweet Grass offers Aboriginal Reconciliation support which is emotionally charged. It works to offer a space to developing strong community, self-determination, empowerment, acknowledges injustices, holds safe space for emotional tension of Indigenous issues, focuses on excellence rather than deficit, addresses political overtones across campus, including bullying and lateral violence that happens on campus.

Tobacco accepts the impact of historical traumas on Indigenous students and communities, especially around education due to forced boarding schools. It works to provide a welcoming, familiar, and accepting space that is safe for socializing and

togetherness. To help accomplish this, it uses an Elders Council from initial conception and planning to the sustainable practices. This is culturally relevant as local Tribes are not individualistic nor is the cultural social basis of the Indigenous communities served by IKC.

Physical (hold with the body/actions). All IKC's work to provide a physical space on campus that reflects Indigenous knowledge, culture, and being. It is an educational space, both indoor and outdoor, at all the IKCs. This is often through specific programming offered to the campus.

Cedar has a medicine garden outdoors and a greenhouse indoors. This garden includes a Medicine Wheel garden that in combination with the garden at large, teaches Indigenous gardening techniques. This makes the IKC itself an educational tool. It relies heavily on volunteerism and has limited cultural events and programming due to lack of funding, but does provide cornstalks for décor, gives seeds and produce away, and has planting and harvesting ceremonies.

Sage has a center with a computer lab indoors and a seating area outside. It provides workshops like lei making, Hawaiian BBQs, and it acts as a gateway for conversations about Hawaiian culture, language, issues and more.

Sweet Grass has a building of indoor space as well as an outdoor center space and Indigenous outdoor walking path. It is designed using Aboriginal art and structural design. This makes it easy to host its various cultural events like BBQs, dances, and workshops, in addition to the classes offered in its Indigenous Studies BA Degree.

Tobacco has a Longhouse central indoor gathering space and an outdoor gathering circle. It is designed to reflect the traditional style of Tribal buildings. It holds

classes as well as cultural workshops like Makah basketry, yellow cedar healing salve, beading, drumming, and traditional cooking as well as formal dances and Salmon bakes. It offers educational movie series around Indigenous issues that create conversations in a safe space. It hosts Tribal meetings, which can be open or closed to the campus.

**RQ3: What connections exist between the IKC
phenomenon and Indigenization efforts?**

So many connections emerged in the findings between the Indigenous Knowledge Centers (IKC) phenomenon and Indigenization efforts exist that it became apparent to me they cannot be separated (see Table 12 for some examples). Not surprising to me, Dma, all the IKCs are impacting Indigenization efforts on their campuses. Indigenization is the act of making something more native to a local culture. For IKCs, this would be campus business practices, class curriculum or campus events, and campus services as well as physical and visual aspects of the campus. Ultimately, every IKC by its very nature from initial development and design, services provided, and programming offered, to its partnerships and relationships with Indigenous communities and sustainability on campus bring about a foundation supportive for and producing Indigenization efforts. Therefore, there is no way to list or describe all of the connections between the IKCs and Indigenization efforts. It, in and of itself, is an Indigenization effort. Intercultural learning and dialog of Indigenous knowledge and culture from the IKCs seep into its campus, producing intentional and unintentional Indigenization. Once again, the Medicine Wheel will be used to provide the findings in a relevant format that resonates with Indigenous cultural and traditional knowledge dissemination customs.

Table 12. *Various discovered connections between IKC phenomenon and Indigenization*

to depict occurrence, but not limited to those exemplified.

Medicine Wheel Quadrants	Individual IKC Indigenization Examples
Mental (Received with the mind/decisions)	<p>Cedar:</p> <ul style="list-style-type: none"> The addition of a Medicine Wheel garden to increase the Indigenous knowledge and gardening methods. <p>Sage:</p> <ul style="list-style-type: none"> The goal to seek community partnerships to increase the local context and relationships on the campus. <p>Sweet Grass:</p> <ul style="list-style-type: none"> The campus-wide integration of the Dreaming into institutional practices. <p>Tobacco:</p> <ul style="list-style-type: none"> The hosting of Tribal government meetings using business norms of Indigenous culture.
Spiritual (determine with the spirit/values)	<ul style="list-style-type: none"> All IKCs incorporated the practice of smudging on campus. <p>Cedar:</p> <ul style="list-style-type: none"> The practice of harvest blessing done by local Elders. <p>Sage:</p> <ul style="list-style-type: none"> Lei making on campus. <p>Sweet Grass:</p> <ul style="list-style-type: none"> Using symbolic naming and imagery on campus. Including Elders in campus decision making processes. <p>Tobacco:</p> <ul style="list-style-type: none"> Hosting regular drumming circles. Using Elders in ceremonial practices on campus as well as seeking planning council.
Emotional (give with the emotions/reactions)	<p>Cedar:</p> <ul style="list-style-type: none"> The reconnection to life essences and nature that promote healing. The offering of garden harvest to local Indigenous communities in need. <p>Sage:</p> <ul style="list-style-type: none"> The practice of Hula on campus. <p>Sweet Grass:</p> <ul style="list-style-type: none"> The annual flag raising ceremony on campus acknowledging reconciliation.

	Tobacco:
	<ul style="list-style-type: none"> • Providing Indigenous youth access to learn traditional practices on campus.
Physical (hold with the body/actions)	Cedar:
	<ul style="list-style-type: none"> • Encouraging earthing (walking bare-foot) in the garden to increase grounding and connection.
	Sage:
	<ul style="list-style-type: none"> • The Hawaiian BBQ being offered to campus community.
	Sweet Grass:
	<ul style="list-style-type: none"> • The use of Aboriginal design and visual art throughout the IKC.
	Tobacco:
	<ul style="list-style-type: none"> • The gathering circle outside bringing people together.

Conclusion

This chapter has described the findings of this learning journey of the Indigenous Knowledge Centers phenomenon. The narratives to Dma were coded in relation to the three research questions. This chapter has also explored the findings within the Medicine Wheel for a holistic and culturally relevant approach. Chapter 5 will focus on discussing these findings, the learning journey, and potential future research opportunity.

CHAPTER 5

DISCUSSION

Introduction and Summary of Learning Journey

The higher education practice explored by this learning journey is gaining momentum as can be seen by the increasing numbers of potential IKC sites. For example, in the PNW of the US the first IKC opened in 1995 on a state (non-Tribal) institution of higher education, then a couple more in 2007 and 2010, and yet again in 2015. Although it's increasing implementation on higher education campuses, this phenomenon has yet to be explored in academic research. The goal of this learning journey is to provide an introductory description to academic research that is culturally respectful and relevant. Therefore, a blend of Indigenous and qualitative methodology guided this learning journey. It is a qualitative multi-case case study that incorporates Indigenous methods.

Attempts were made to shift power language as a way to acknowledge Indigenous peoples historical trauma that includes biases and harmful research methods, like taking ownership of artifacts without consent. For example, it is called a learning journey instead of research as focused effort to use wording that provides Indigenous peoples increased language power in postcolonial nations higher education systems and academic research at large. Other efforts to support shifting power language were using caretakers instead of subjects and visitor instead of researcher.

Four IKC caretakers volunteered to answer the storytelling questionnaire describing their uniquely different IKC. The questions were developed to focus provided information towards addressing the learning journey research questions. The questions support the learning journey's goal is to descriptively introduce the IKC phenomenon to

academic scholarly works.

Research has shown that Indigenous students struggle with student success in Western dominated higher education systems (The Harvard Project on American Indian Economic Development, 2008; Kindness & Barnhardt, 2001; National Center for Education Statistics, 2015; Nichol, 2015; Starrs, 2014). The IKC phenomenon is an attempt to address this issue that has produced consistently lower enrollment by Indigenous students. Providing relevant and Indigenized educational experiences are offered to campuses through IKCs with the specific target of positive gain being Indigenous students and communities.

The goal of this learning journey is to introduce and describe the IKC phenomenon. Exploration was across several countries with similar post-colonial higher education systems. The research questions that guided this learning journey were:

RQ1. What do IKC caretakers believe to be important to share about the higher education practice?

RQ2. What similarities or differences exist within or across IKCs?

RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

This descriptive introductory learning journey blended Indigenous and qualitative methodology to increase the relevance of the finding, especially for Indigenous communities. It embraced Chilisa's (2012) four dimensions of Indigenous research to ensure experiences of exploration maintain Appreciative Inquiry, contextual sensitivity, and relational accountability. The intention is to make certain the methods used and findings discovered are not only beneficial to scholarly works but the communities

touched by the learning journey, including Indigenous communities.

Forty potential IKCs (see Table 5) were invited via their caretakers (see Appendix A) to complete a Storytelling Questionnaire. They were identified across four different countries that share a similar post-colonial higher education system: Australia, Canada, New Zealand, and the United States. To find the potential sites over 2,500 institutions' websites were searched using these keywords: "Aboriginal," "First Nation," "Indigenous," and "Native American."

Four Storytelling Questionnaires were completed by caretakers of the participating IKCs. Then each participating IKC had a Website Summary completed by the visitor. See Appendix B for instruments. Additionally data was also collected from public institutional websites, IKC web pages, and IKC Facebook pages. Each caretaker completed the Informed Consent (see Appendix C) and also given a choice to use their name or a pseudonym. This choice empowered caretakers, as storytellers, to determine what level of identification they wanted to their responses because in the oral tradition it is almost as important to know the teller as it is to know the story.

The findings were given in a narrative format reflecting storytelling dissemination of information, a common Indigenous practice. To further support relation of the findings to Indigenous knowledge and paradigm the Medicine Wheel model (see Figure 2) was used to frame the learning journey. Exploration occurred within the quadrants of the Medicine Wheel of holistic learning: mental (received with the mind/decisions), spiritual (determined with the spirit/values), emotional (give with the emotions/reactions), and physical (hold with the body/actions).

Major Findings

There were no surprising findings. The learning journey described the IKC phenomenon, any similarities or differences, as well as connections to Indigenization efforts. Findings broadly aligned in the Medicine Wheel quadrants as anticipated. No additional themes surfaced within the findings framework were expected since the Medicine Wheel automatically incorporates Deardorff (2009) three intercultural learning factors (knowledge, attitudes, and skills). The major findings of this learning journey are:

IKC are an Internationalization at Home (IaH) practice on higher education campuses. They require purposeful collaboration and partnership between an institution of higher education and a sovereign Indigenous nation. They bring intercultural activities and learning experiences to a campus that allows students prolonged immersion in with others of a different culture while remaining on campus.

Indigenization occurs on campuses with an IKC. The IKC practice itself is an Indigenization effort. Ergo, everything it offers and gives to campus is also creating Indigenization. In addition to providing support for Indigenous students, IKC's missions are to bring awareness to and preservation of Indigenous knowledge, culture, and issues. Budgets impact IKCs ability to offer curriculum and programming.

IKCs are Strong Medicine by providing safe space for teaching and learning, healing, growth, and empowerment. It builds relationships and reestablish connection with Elders. Elders are commonly involved as knowledge holders, mentors to students, with planning and programming of IKC, or broadly as a member of campus advisory boards. IKCs offer connection back to ancestral lands and give physical/visual representation of belonging on higher education campus for Indigenous communities. It helps stop the dismissal of the value of Indigenous knowledge.

Limitations of Learning Journey

The five identified limitations of this learning journey are: (a) the IKCs invited were only located along the Pacific Rim; (b) caretakers' perspectives were the sole voice explored; (c) visitor created the instrument; (d) the visitor has personal experiences and biases with the phenomenon; (e) caretakers may answer to what is socially-desirable.

Conclusions and Implications for Actions

IKC's are Strong Medicine. Described below, in no particular order, are five significant conclusions drawn from the major findings of this learning journey. Each conclusion positively impacts higher education institutions and those it serves. Each conclusion provides Strong Medicine. These significant conclusions are the basis of the recommendations for future research to follow later in this chapter.

First, the growth trend of this practice is expected to continue increasing due to the significant and positive benefits it provides the campuses and communities. Once the benefits are systematically tracked, documented and assessed they could reduce barriers in the pursuit of funding for IKCs. A few of the benefits IKCs offer a campus that likely are influencing the growth of the practice are reconnection of at-risk of loss culture, providing a vehicle to build relationships between Indigenous and non-indigenous communities, and offering intercultural learning and dialog opportunities in a safe environment.

Second, IKCs are filling a support gap for Indigenous students that should result in increased retention and attainment levels. IKCs offer a safe space on campus in which to develop a sense of belonging. Common services offered are a culturally relevant environment to study, work, and connect with others, cultural workshops, and tutoring.

For example, a cleansed via smudging and hanging cedar computer lab. Some IKCs provide counseling specific to the unique needs of Indigenous students. Providing relevant educational and cultural events, classes, and programming send a clear message to Indigenous students that the institution values Indigenous knowledge and culture, therefore themselves.

Third, if all campuses in the four different post-colonial higher education systems implemented the IKC practice Indigenous knowledge and culture loss will be noticeable decreased in those countries. The critical benefit of each IKC explored is the preservation of Indigenous knowledge and culture. This drives the services, events, and programming offered to students, the campus, and communities which are providing avenues for that Indigenous knowledge and culture to be practiced, lived, learned, shared, and experienced. IKCs support revitalization of Indigenous ways of knowing and create an ongoing mechanism to keep it alive, healing, and passed on for future generations to benefit from.

Fourth, IKCs provide healing to historical trauma experienced and help in reducing distrust in higher education by Indigenous peoples. IKC's mission and work is to honor, respect, and value Indigenous peoples. They offer acknowledgement to their ancestral landownership, and continued oppression and trauma being forced upon them. Acknowledgement is often this first step in starting any healing process. This healing is needed to build trust.

Fifth, Indigenization is inevitable on campuses with an IKC as a vehicle of intercultural learning and dialog. IKCs are in and of itself an Indigenization effort. All the conversations, services, programming, physical presence and design, partnerships,

afforded by an IKC produce its ability to create Indigenization on a campus, from limited to comprehensive levels. At comprehensive levels it can aid in institutional attainment of World Indigenous Nations Higher Education Consortium (WINHEC) accreditation.

These conclusions give rise to implications for actions on campuses. These actions (see Table 13) will support IKCs sustainability and growth as a higher education practice. Indigenization should be purposeful as it has powerful and personal impacts on those involved. As such additional actions across campus should be standardized to support Indigenization efforts.

Table 13. *Implications for actions.*

Campus Community Member Category	Implications for Actions
Administrators	<ol style="list-style-type: none"> 1. Establish hiring practices to increase Indigenous faculty and staff. 2. Require annual cross-cultural competency training. 3. Make a campus priority to establish ear-marked funding to sustain IKC growth and reach across the campus and community at large. 4. Develop, maintain, and grow life-long relationships between Sovereign Indigenous peoples and the campus.
Faculty & Staff	<ol style="list-style-type: none"> 1. Support policy to incorporate Indigenized curriculum and co-curriculum across disciplines as well as to all campus services and practices. 2. Develop new-hire training on IKC services, programs, protocols, and expectations of engagement as an employee of said institution that values Indigenous knowledge and culture. 3. Encourage use and promote the IKC when working with students or community members.

Recommendations for Future Research

Immediate continuation of exploring the IKC phenomenon is appropriate considering the significant conclusions of this learning journey. There is much yet to

learn about this growing higher education practice. Specific areas for future research drawn from this learning journey are, but are not limited to (a) Indigenous student enrollment, retention and attainment impacts; (b) other stakeholders (Indigenous students, employees, and community members; non-indigenous students, employees and community members) engagements, and experiences with, and perspectives of the IKC practice, (c) healing and Strong Medicine experienced by Indigenous peoples from their connections with the IKC practice, (d) intercultural learning and dialogs occurring at the IKC, (e) Indigenization efforts influenced by or resulting from the IKC practice, (f) continued descriptive introduction of the phenomenon across time, and (g) impacts on revitalization and influences on loss of Indigenous knowledge, languages, and cultures.

Conclusion

Higher education has expanding service demands in our technologically connected world with expectations that relevant education will be delivered. Equal access issues are not new, but are historically persistent and being continually addressed. Indigenization efforts on campus began to fill gaps in the educational system that are barriers to access of relevant education by Indigenous students. In response to demands for increased Indigenization efforts higher education developed the IKC phenomenon, an IaH practice, explored and introduced in this learning journey. This descriptive introduction is only initial insight into this highly beneficial and growing practice. It is time to explore IKCs so that it can be determined how this practice may aid in halting the continued loss of Indigenous knowledges, languages, and cultures. It is just the beginning of this significant learning journey; remember we are all in it together. IKC's are Strong Medicine.

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APPENDICES

APPENDIX A: EMAILS

Invitational Email (note—will also be used with pilot site):

Email subject line: Invitation to Participate in Study of Indigenous Knowledge Centers (IKC)

Dear [insert the first name of caretaker if known],

I'm Melissa Delikat, a doctoral candidate at Old Dominion University. I'm looking to deepen my understanding of Indigenous Knowledge Centers (IKC) to give voice to the oppressed Indigenous communities. I would like to invite you to share your perspectives and experiences as part of my dissertation research (see description below).

You have three options to share your perspectives and experiences:

1. You can respond to the Storytelling Questionnaire (click to open link) via this online form;
2. You can audio-record responses to the Storytelling Questionnaire (see attached prompts), then email an audio file to me; or
3. We can arrange a phone conversation (recorded), where we can discuss the Storytelling Questionnaire together.

Each option takes about an hour. The Consent Form (click to open online form) ensures your responses will be treated with the upmost confidentiality.

If you are not currently the caretaker of (insert name of IKC), would you please pass this email on to the person who holds this position at (insert name of institution)?

Please contact me if you have any questions and THANK YOU in advance. I will follow

up with you in a week or so. If you are not interested, just reply that you're not participating at this time. I truly APPRECIATE YOUR HELP.

Peace be with you,

Melissa Delikat

Doctoral Candidate

Old Dominion University-Community College Leadership

Mdeli001@odu.edu

360-417-9245

Dissertation Title: Indigenous Knowledge Centers (IKC): Strong Medicine on higher education campuses

This qualitative work is to develop a descriptive understanding of the dynamic IKC phenomenon. Your participation would allow your institution to be a part of original scholarly work to answer these research questions:

RQ1. What do IKC caretakers believe to be important to share about the higher education practice?

RQ2. What similarities or differences exist within or across IKCs?

RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

Attachments:

Questionnaire Prompts for Your Review

Institutional Review Board (IRB) Approval Letter

Recommended Caretaker Invitation Email:

Email subject line: Invitation to Participate in Study of Indigenous Knowledge Centers (IKC)

Dear [insert the first name of recommended caretaker],

I'm Melissa Delikat, a doctoral candidate at Old Dominion University. I'm looking to deepen my understanding of Indigenous Knowledge Centers (IKC) to give voice to the oppressed Indigenous communities. (caretaker name) referred you to me because of your high engagement with (name of IKC). I would like to invite you to share your perspectives and experiences as part of my dissertation research (see description below).

You have three options to share your perspectives and experiences:

1. You can respond to the Storytelling Questionnaire (click to open link) via this online form;
2. You can audio-record responses to the Storytelling Questionnaire (see attached prompts), then email an audio file to me; or
3. We can arrange a phone conversation (recorded), where we can discuss the Storytelling Questionnaire together.

Each option takes about an hour. The Consent Form (click to open online form) ensures your responses will be treated with the upmost confidentiality.

Please contact me if you have any questions and THANK YOU in advance. I will follow up with you in a week or so. If you are not interested, just reply that you're not participating at this time. I truly APPRECIATE YOUR HELP.

Peace be with you,

Melissa Delikat

Doctoral Candidate

Old Dominion University-Community College Leadership

Mdeli001@odu.edu

360-417-9245

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RQ3. What connections exist between the IKC phenomenon and Indigenization efforts?

Attachments:

Questionnaire Prompts for Your Review

Institutional Review Board (IRB) Approval Letter

Email to thank caretakers for participating

Email subject line: THANK YOU

THANK YOU...

...truly, for your time, knowledge, and participation in this learning journey!

Please let me know if you have questions or concerns.

Peace be with you, Melissa Delikat

Mdeli001@odu.edu

360-417-9245

Post Dissertation Follow-up Email with Caretakers (will include Indigenous content expert notes and attach final draft of learning journey):

Email subject line: Closing of the Indigenous Knowledge Centers learning journey

Dear [insert the first name of caretaker],

I truly appreciate your hospitality, time, knowledge, and support in this learning journey.

I'm excited to share the final draft (see attachment) of my dissertation—Indigenous Knowledge Centers (IKC) on higher education campuses: Strong Medicine.

Your information as a caretaker is invaluable, many many thanks. Additionally, I had an Indigenous content expert review it for accuracy of interpretations and language. Here is what was found: (insert a table)

(list feedback) (List what I did to the final draft based on feedback)

It is now time to close this learning journey. I invite you to say aloud the following concluding Māori saying so that our voices may mingle in the connection we shared from this learning journey:

Mā te whataatu, ka mōhio (When we are shown, we come to know.)

Mā te mōhio, ka mārama (When we know, we can come to understand.)

Mā te mārama, ka ora (When we understand, all will be well.)

I would like to continue our relationship as I have much to learn and discover. I welcome you to let me know if you're interested in working with me again on further exploration and scholarly works, including publications. I have plans to immediately begin an illustrated book about IKCs as a higher education practice supporting Indigenization efforts and would love to include (name of IKC). I hope you are interested and look forward to hearing from you soon.

Peace be with you, Melissa Delikat

Mdeli001@odu.edu

360-417-9245

APPENDIX B: INSTRUMENTS

Storytelling Questionnaire (primary instrument)

NOTE: Due to extreme physical distance including several time zone changes between sites this instrument will be created in an online survey form so that caretakers can complete it privately and easily submit it to the visitor online.

Section One: Brief Demographical Information

Please choose the best response to the following questions:

Your name is: _____; _____ I choose not to disclose

Your gender is: _____ Male; _____ Female; _____ Transgender; _____ Other; _____ I choose not to disclose

Your age is: _____ 16 to 20; _____ 21 to 30; _____ 31 to 40; _____ 41 to 50; _____ 51 to 60; _____ 61 to 70; _____ 70+; _____ I choose not to disclose

Your ethnicity is: _____; _____ I choose not to disclose

You identify as: _____ Indigenous; _____ non-indigenous; _____ I choose not to disclose

Your highest level of educational attainment: _____ Before High School; _____ High School; _____ Associates; _____ Bachelors; _____ Masters; _____ PhD; _____ I choose not to disclose

How many years of engagement have you had with your higher education campus's

Indigenous Knowledge Center (IKC): _____ 2 or less; _____ 3 to 5; _____ 6–10; _____ 10+; _____ I choose not to disclose

Have you taught a class in the Indigenous Knowledge Center: ____yes; ____no

If yes, what class(es): _____

Have you enrolled in a class taught in the IKC: ____yes; ____no

Have you attended cultural events (for example, ceremonies, cultural awareness training, art gallery) of the IKC: ____yes; ____no

Section Two: Storytelling Prompts

This is an opportunity to share about the amazing work happening at your Indigenous Knowledge Center by sharing your experiences, observations, stories. Please answer the following 10 story prompts with as much specific detail (e.g. background, emotions, learning, conversations, etc.) as possible—it is okay and encouraged to share more than one story per prompt:

1. To start, I would like to learn about how you define intercultural learning in your own words.

Additional Prompt Ideas/Hints: Is it important to the Indigenous Knowledge Center? If so, how have you observed it happening when you and others engage with the Indigenous Knowledge Center?

2. Please share about your beginnings at the Indigenous Knowledge Center.

Additional Prompt Ideas/Hints: When did you start working? What attracted you most? What were your initial impressions or excitements?

3. Please share about the history of the Indigenous Knowledge Center.

Additional Prompt Ideas/Hints: How was it funded? Where is it located on campus and why? How did the institution work with Indigenous peoples during

development, design, and implementation? What did you learn from the process about Indigenous culture? How does that work continue with Indigenous peoples?

4. I would now like you to reflect back on your time with the Indigenous Knowledge Center. There have likely been ups and downs, peaks and valleys, low points and high points. For now, please think back only on your high moments—a time you felt best, most effective, alive, or proud and share that moment(s).

Additional Prompt Ideas/Hints: We all seem to have events in our lives that turn us in a new positive direction. Sometimes they are the things that make us go “aha!” What are your most memorable experiences with the Indigenous Knowledge Center, either personally or observations of others experiences? What were you or others doing? What about this experience made it so special? What happened? Who was participating? What did you do? Your feelings?

5. Wisdom is gained from many different sources. Please share about the most positive collaborative experiences you have been engaged in with the Indigenous Knowledge Center. Please share as many as you can recall.

Additional Prompt Ideas/Hints: Did you work with faculty or others on campus? Did you work with Indigenous communities? Did you work with students? Who was involved? What happened? What made the experience special? How did it help you grow? Did it impact the campus and/or local community?

6. To get a holistic impression of the engagement people have with the Indigenous Knowledge Center please share your personal or observed lived engagements (mental, spiritual, emotional, and physical) with the Indigenous Knowledge Center that you believe are important.

Additional Prompt Ideas/Hints: We all experience life in multiple ways. For example, with our physical senses, sight, sound, touch, etc. We also can experience at a mind changing level or even at a spiritual level. Some experiences can bring us to tears, stir up anger and other emotions. Try to share stories of as many experiences as you can recall.

7. Looking forward towards the future, please share the most important things the world needs to know about the Indigenous Knowledge Center as a practice in higher education.
8. Please share about what the Indigenous Knowledge Center offers the community (Indigenous and non-indigenous).

Additional Prompt Ideas/Hints: What events, if any, have been held in the Indigenous Knowledge Center? What programs and services does it offer the campus and/or larger local community?

9. Describe how the campus is taught about Indigenous protocols and practices when engaging with the Indigenous Knowledge Center. If it does not, do you know why?
10. Indigenization means to make more Indigenous by adapting to local ways often through revitalizing Indigenous knowledge. Please explain your thoughts about the Indigenous Knowledge Center and Indigenization.

Additional Prompt Ideas/Hints: Please go into as much detail as you can and include your reasons for sharing your thoughts about it. Is it important? Is it a goal? Is it happening now on campus? If so, do you see efforts increasing,

maintaining, or decreasing? Is the Indigenous Knowledge Center a part of the efforts on campus? If so, how is it perceived to advance Indigenization?

Website Summary (secondary instrument)

Institutions Name:

IKC Name:

IKC Website Address:

Contact Information Provided:

Does it:

1. list whose ancestral lands? If so, who?
2. list who specifically partnered? If so, who?
3. list vision, goals, mission of IKC? If so, they are...
4. list uses of IKC? If so, they are...
5. highlight any events? If so, they are...
6. highlight any ceremonies? If so, they are...
7. give information about smudging practices? If so, they are...
8. give information about an elders program? If so, it is...
9. give information about curriculum? If so, it is...
10. give information about rules/protocols? If so, they are...
11. give information about decolonization/Indigenization? If so, it is...
12. give information about where it is located on campus? If so, it is...
13. give information about its history? If so, it is...
14. give information about how it was funded? If so, it is...

15. give information about who oversees it—how it fits into campus structure, under what department? If so, it is...
16. How many clicks did it take from the institutions home page to get to the IKC pages?
17. How many different web pages does the IKC involve? The titles are...
18. Are their pictures? If so, how many and of what?
19. Any additional/miscellaneous IKC information available? If so, what?

APPENDIX C: INFORMED CONSENT FORM

NOTE: This form will be created in an online survey program so that caretakers can complete it privately and easily submit it to the visitor online.

Informed Consent for Learning Journey (dissertation) Title

Indigenous Knowledge Centers (IKC) on higher education campuses: Strong Medicine

Purpose: The purpose of this learning journey is to holistically introduce and describe the higher education campuses' IKC phenomenon.

Process: You will be prompted to share whatever you believe is important about your lived engagements with an IKC in an online questionnaire.

Confidentiality: Any information you provide in this learning journey that could identify you, such as your name, age, or other personal information, will be kept confidential unless you give permission to share it. I will make every attempt to protect you and will use a pseudonym to hide your identity if you decide to remain anonymous. Only I will know the actual name associated with your pseudonym. In any written reports or publications, no one will be able to identify you unless you give permission.

Benefits: Helping to give IKC a voice in academic research and being part of strong medicine. There are no known personal benefits for participating in this learning journey.

Risks: No research is completely risk-free. However, I do not anticipate that you will be harmed or distressed during this learning journey. You may stop being in the learning journey at any time if you become uncomfortable.

Contact Information: The responsible research party for this learning journey is Dr. Christopher R. Glass who can be reached at crglass@odu.edu. The visitor (researcher) of

this learning journey is Melissa Delikat, who can be reached at mdeli001@odu.edu. If there are questions or comments that come up now or in the future, please contact us.

I have read the information provided and voluntarily agree to participate in the above proposed learning journey. I understand that an assigned pseudonym will be used *unless you give permission by checking this box* to have your real name used.

- ☐ Yes, I give permission to have my name used throughout this learning journey and in any publications and/or reports produced from this research instead of a pseudonym.

Sign and date:

I agree that typing my full name in the text box below and checking this checkbox shall serve as an equivalent to my handwritten signature.

I agree (check box)
Signature (textbox)
Date (calendar)

APPENDIX D: TABLES

Table 1

Commonly used higher education system terms by country (Silta Associates, 2010).

Australia Terms	Canada Terms	New Zealand Terms	United States Terms
Tertiary education Post-school education and higher education	Post-secondary education	Tertiary education	Higher education Post-secondary education
Higher education	University level Post-secondary education	Degree level Tertiary education	University and college education
Post-school education Vocational education and training (VET)	College level post-secondary education	Technical and vocational education and training (VET)	Technical education
Indigenous provider of post-school education	Indigenous institutes of higher education (IHLs)	Wananga	Tribal colleges and universities (TCUs)

Table 2

Differences between IKCs and other services/practices on higher education campuses to support Indigenous peoples and multicultural initiatives.

Type of center	Research Institutes/ Centers	Indigenous Knowledge Centers (IKCs)	Student Services Clubs Association Unions	Academic Programs and Degrees	Museums
Primary focus	Research community	Public community	Student community	Student community	Public community
Primary location	Anywhere on campus	Often in a significant and central location	Any academic setting	Department programs and classrooms	On or off campus
Primary users	Faculty	Entire community	Students	Students	Public

Table 3

Unknowns (in a deconstructed problem statement to support an Appreciative Inquiry perspective) of our shared learning journey.

Known Categories	Unknowns (Absent from literature)
Indigenous Knowledge Centers (IKC)	The essence of the phenomenon (mental, spiritual, emotional, physical), especially how IKC are being perceived and used from Indigenous peoples' perceptions and their worldviews
Social justice and at-home internationalization	Understanding of campuses' IKC connections (supports/barriers) to social justice efforts in revitalization of Indigenous knowledge, languages, cultures, traditions, and identities.
Intercultural dialogue and learning	Understanding of engagement (intercultural dialogs) with IKCs; whether intercultural learning occurs

Table 4

Beliefs associated with the Indigenous research paradigm (Chilisa, 2012, Pp. 40-41).

Paradigm components	Beliefs
Reason for doing research	To challenge deficit thinking and pathological descriptions of the formerly colonized and reconstruct a body of knowledge that carries hope and promotes transformation and social change among the historically oppressed
Philosophical underpinnings	Informed by indigenous knowledge systems, critical theory, postcolonial discourses, feminist theories, critical-race theories, and neo-Marxist theories
Ontological assumptions	Socially constructed multiple realities shaped by the set of multiple connections that human beings have with the environment, the cosmos, the living, and the nonliving
Place of values in the research process	All research must be guided by a relational accountability that promotes respectful representation, reciprocity, and rights of the researched. The ethics theory is informed by appreciative inquiry and desire-based perspectives
Nature of the knowledge	Knowledge is relational, as is all the indigenous knowledge systems built on relations
What counts as truth	It is informed by the set of multiple relations that one has with the universe
Methodology	Participatory, liberating, and transformative research approaches and methodologies that draw from indigenous knowledge systems
Techniques of gathering data	Techniques based on philosophic sagacity, ethnophilosophy, language frameworks, indigenous knowledge systems, talk stories, and talk circles; adapted techniques from the other three paradigms (positivist, interpretive, and transformative)

Table 5.

Forty higher education institutions by country (in alphabetical order) with potential IKCs discovered during initial web site content review by the visitor.

Institutions of Higher Education with Potential Indigenous Knowledge Centers	IKCs
Australia (Target is 2-3 cases out of a possible 11 IKCs identified)	
Curtin University	Centre for Aboriginal Studies
Edwin Cowan University	Kurungkurl Katitjin
Flinders University	Yunggorendi First Nations Centre
Monash University	Monash Indigenous Centre (MIC)
The University of Melbourne	Murrup Barak
The University of New Castle	Umulliko Indigenous Higher Education Centre
The University of New England	Oorala Aboriginal Centre
The University of New South Wales	Nura Gili
University of Notre Dame Australia	Nulungu Research Institute
University of Tasmania	Riawunna Centre
University of Wollongong	Woolyungah Indigenous Centre
Canada (Target is 2-3 cases out of a possible 12 IKCs identified)	
Algoma University	Shingwauk Kinoomaage Gamig (SKG)
Bow Valley College	Iniikokaan (Buffalo Lodge) Aboriginal Centre
Cambrian College	Wabnode Centre for Aboriginal Services
Camosun College	Eye? Sqa'lewen: Centre for Indigenous Education and Community Connections
Canadore College	First Peoples' Centre

Carleton University	Ojigkwanong: Centre for Aboriginal Culture and Education
McGill University	First Peoples' House
Northwest Community College	The Waap Galts'ap
The University College of the North	Ininiwi Kiskinwamakewin Centre
Trent University	First Peoples House of Learning
University of Manitoba	Migizii Agamik (Bald Eagle Lodge)
University of Victoria	First Peoples House
<hr/>	
New Zealand (Target is 1-2 cases out of a possible 2 IKCs identified)	
The University of Auckland	Te Korowai Atawhai: Support for Maori Students
University of Otago	Te Huka Matauraka: Maori Centre
<hr/>	
United States (Target is 2-3 cases out of a possible 15 IKCs identified)	
Bemidji State University	Anishinaabe-Gikendaasoowigamig: American Indian Resource Center
College of William and Mary	The American Indian Resource Center
Colorado State University	The Native American Cultural Center
Hawaii Community College	I Ola Haloa Center for Hawai'i Life Styles
Honolulu Community College	Hulili Ke Kukui (The Blazing Light of Knowledge)
Lane Community College	Longhouse
Oregon State University	Eena Haws: Native American Longhouse
Peninsula College	?a?kw ustenastxw: House of Learning (Longhouse)
Portland State University	Native American Student and Community Center

St. Cloud State University	American Indian Center
The Evergreen State College	Sgwigwial?txw: The Longhouse Education and Cultural Center
The University of Maine	Wabanaki Center
University of Minnesota-Twin Cities	Native American Medicine Garden
University of North Carolina-Chapel Hill	American Indian Center
University of Washington	weleb?atlxw: Intellectual House

Table 6

Quadrants of Medicine Wheel indicators for broad open coding in this learning journey

(Atlantic Council for International Cooperation, 2015).

Mental	Spiritual	Emotional	Physical
Knowledge, awareness, outlook, leadership, perspective, understanding, capacity for learning, capacity to educate others	Reflection, dignity, values, openness, solidarity, connection, learning about other spiritual beliefs & values	Relationship building, empowerment, confidence, acceptance, appreciation, cooperation, struggle, ambition, sharing	Environmental awareness, advocacy, hands-on skills, sustainability, participation, behavior, nurturing, action, health

Table 7

Strategies of trustworthiness employed in this learning journey (Chilisa, 2012; Hays and Singh, 2012).

Trustworthiness Categories	Strategies
Relational Accountability	<p>Self-reflexivity (continuous journaling by visitor-researcher)</p> <p>Voice (medicine wheel holistic: mental, spiritual, emotional, physical)</p> <p>Respectful representation (visitor-researcher will confer with content experts)</p>
Credibility	<p>Prolonged and sustained engagement</p> <p>Peer debriefing the procedures, findings, and conclusions</p> <p>Negative case analysis (use of cases that do not fit)</p> <p>Progressive subjectivity (visitor-researcher will monitor own developing constructs from beginning to end of shared learning journey)</p> <p>Member checks (sharing transcripts with shareholders)</p> <p>Triangulation of data sources</p> <p>Referential adequacy (visitor-researcher: is familiar with setting and phenomenon under study, has strong interest in conceptual and theoretical knowledge and has the ability to conceptualize the large amounts of qualitative data, has capability to take multidisciplinary approach, and has respectable investigation skills.</p> <p>Reflexivity (continuous journaling by visitor-researcher and seeking feedback from stakeholders)</p>
Transferability	<p>Intensity sampling (purposefully selected for information-rich stakeholders)</p> <p>Snowballing sampling</p> <p>Dense description (visitor-researcher will include deeper background of stakeholders, setting)</p>
Dependability	<p>Code-recode procedure (visitor-researcher will open code data, wait a week or two, and recode data to see if the results are the same. Will also have a fellow graduate student and/or content expert review)</p>

	coding for consistency)
	Dense description of research methods
	Peer examination (of both instruments)
Confirmability	Reflexivity (continuous journaling by visitor-researcher and seeking feedback from stakeholders)
	Triangulation of data sources

APPENDIX E: FIGURES



Figure 17. Students benefiting from the support and resources Sage provide.



Figure 18. Outdoor gathering space for Sage students.



Figure 19. Sage provides connection opportunities among students and the caretaker.

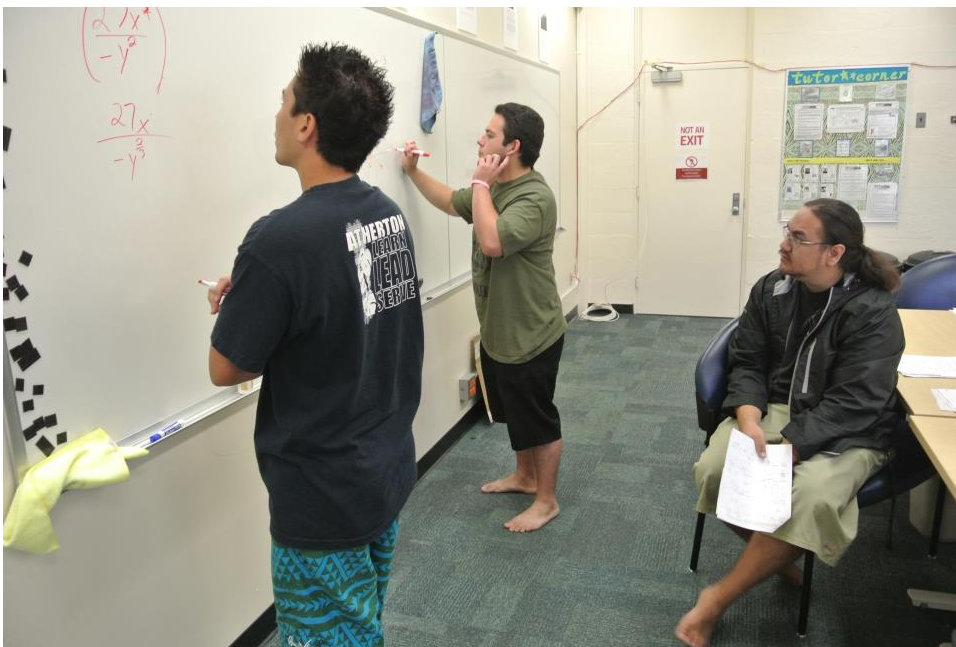


Figure 20. Sage providing students additional study space.



Figure 21. Example of Sage providing space for students, staff, and faculty to connect.



Figure 22. Lei making workshop at Sage.



Figure 23. Sage's computer lab for additional Native Hawaiian student support.



Figure 29. Performers at Harmony Week celebrations at Sweet Grass.



Figure 30. Cultural celebration event performance at Sweet Grass.



Figure 31. Harmony Week musical performance at Sweet Grass.



Figure 32. Custom built permanent BBQ at Sweet Grass.



Figure 33. National Indigenous Elders Alliance at Sweet Grass; Woman's Gathering.



Figure 34. Graduation recognition held at Sweet Grass.



Figure 35. Sweet Grass program teaching weaving to youth.



Figure 36. Example of traditional weaving being taught in workshops at Sweet Grass.



Figure 37. Sweet Grass Scholarship Morning Tea performer.



Figure 38. Food preparation for evening Corroboree at Sweet Grass being cooked traditionally. (Corroboree is a dance ceremony that may take the form of a sacred ritual or an informal gathering).



Figure 39. Youth dancing at evening Corroboree at Sweet Grass.



Figure 40. Dancers at Sweet Grass Corroboree.



Figure 41. Ritual performance at evening Sweet Grass Corroboree.

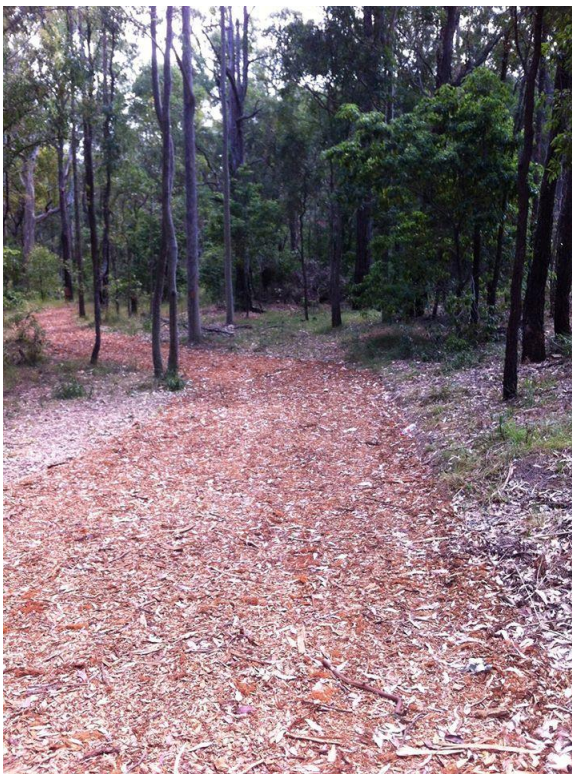


Figure 45. Birabahn Cultural Trail runs behind Birabahn Building at Sweet Grass.



Figure 49. Tobacco's grand opening traditional clothing, ceremonial masks, and dance.



Figure 50. A few celebrators at Tobacco's grand opening.



Figure 51. Tobacco housing drumming gathering.



Figure 52. Tobacco's gathering hall with opening day participants.



Figure 58. Gathering circle outside the front of Tobacco Longhouse.



Figure 59. Youth using Tobacco to learn cultural practices and pride.

APPENDIX F: VITAE

Dr. Melissa A. Delikat

416 S. Alder Street, Port Angeles WA 98362 / 360-670-3626 / mellymad@msn.com

PHILOSOPHY:

*“We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love... and then we return home.
~AU Aboriginal Proverb*

EDUCATION:

Old Dominion University	<i>PhD in Community College Leadership</i>	2017
Old Dominion University	<i>MS in Education</i>	2007
Washington State University	<i>BA in Social Sciences</i>	2005

AWARDS:

2015	Intercultural Communication Institute Scholarship (\$250)
2013-2015	Peninsula College (5 wk paid professional development leave toward PhD)
2014	Peninsula College Foundation Grant (\$3000) towards PhD
2014	Old Dominion University Study Abroad Scholarship (\$400)
2013-2014	Old Dominion University Travel Scholarship (\$400) towards PhD
2013	City of Port Angeles Scholarship (\$500) towards PhD
2013	Peninsula College Foundation Grant (\$1075) towards PhD
2013	Old Dominion Alumni Fellowship (\$1500) towards PhD
2011	Peninsula College Foundation (\$800) towards Vet Fair on campus
2011	Peninsula College Foundation (\$500) towards professional development
2007	Soroptimist Scholarship (\$500) towards MS

SERVICE:

2015	Working with Deaf and Hard of Hearing on campus
2014-2015	Allied Health and Education Building Committee on campus
2011-2015	Student Development Liaison for Student Affairs Committee on campus
2014	Working with Students in Distress on campus
2013-2014	Early Education Opportunity Grant Committee on campus
2009-2014	Student Development Liaison for Instructional Services on campus
2008-2014	Student Development Efficiencies Committee on campus
2007-2014	Various Hiring Committees on campus
2013	TBI/PTSD Veterans Awareness on campus
2011-2013	Clallam County Fair PC Booth
2011-2013	MOSAIC: Board Member
2012	Domestic Violence Intervention on campus
2012	Partners for Veterans Supportive Campuses Memorandum of Understanding (MOU)
2007-2012	Special Olympics of Washington (SOWA): Coach all four seasons
2011	1 st Annual Veterans and Family Resource Fair on campus
2011	Shane Park: Fundraiser Event
2009-2011	United Way: Outrageous Olympics Fundraiser for Peninsula College team
2010	Suicide Prevention on campus
2010	Welcome Pole Raising Ceremony on campus
2009-2010	Dream Center: Serving Dinner to Homeless Youth
2008-2009	Dream Playground Fundraiser Event
2008-2009	Upward Bound Mentor

2007-2008	Foster to College Mentor Program: Mentor
2007	Longhouse Opening Ceremony on campus
2006-2007	College Goal Sunday on campus
2006	Article in Women's Outdoor Magazine about my work with WSU
2006	Get \$ Smart on campus
2006	Supreme Court Visit on campus
2005	Bridges Out of Poverty on campus
2004-2005	Humane Society: walking dogs
2001-2003	Olympic National Park: special archives project

TEACHING EXPERIENCE:

Peninsula College, Port Angeles WA

Developed syllabi, course structures, curriculums and administered grades for the following:

BAS 320	Organizational Behavior	in-class section	5 credit course
BAS 320	Organizational Behavior	online section	5 credit course
Humdv 110	Career & Life Planning	in-class section	3 credit course
Humdv 112	Occupational Exploration	online section	1 credit course
Humdv 114	Resume Writing	online section	1 credit course
Humdv 116	Interview Skills	online section	1 credit course

RELATED AND SCHOLARLY WORK:

Peninsula College, Port Angeles WA

2011-2015	Manager for Student Development
2007-2015	Adjunct Faculty

2006-2011 Opportunity Grant Coordinator

2005-2006 Educational Planner

Washington State University Learning Center, Port Hadlock WA

2004-2007 Program Assistant

ATTENDED TRAININGS AND COMPUTER SKILLS:

Adobe Acrobat	Financial Aid Management (FAM)
Adobe Connect	Go Meetings
ANGEL learning management system	Microsoft Office Suite
Appreciative Inquiry	Panopto
Behavior Intervention Team (BIT)	Skype
BLACKBOARD learning management	Student Management System (SMS)
Bridges Out of Poverty	Strategic Enrollment Management
Camtasia	Teaching Online
CANVAS learning management system	Tegrity
Cultural Competence	Universal Design Learning
Dragon Naturally Speak	

PUBLICATIONS AND PRESENTATIONS:

2017 Dissertation—Indigenous Knowledge Centers (IKCs): Strong Medicine on higher education campuses

2014 Presentation—Services for Students with Disabilities

2013 Presentation—Veterans Awareness

2012 Presentation—College and Transfer

2011 Presentation—College and Transfer for the Makah

2010 Presentation—College and Transfer

2009 Presentation—Self-care

2007 Presentation—Opportunity Grant Faces Behind the Numbers: Using Data to Tell our Stories

2006 Presentation—Opportunity Grant Experience for Washington State Senate Meeting

ANTICIPATED:

2018 Book—Indigenous Knowledge Centers in Australia, Canada, New Zealand, and the United States

2018 Article—Sacred Circle Intercultural Learning Model: A holistic approach

2018 Article—Indigenous Knowledge Centers (IKCs): Advising impact

2019 Book—Indigenous Knowledge Centers (IKCs): A crucial higher education at-home Internationalization (IaH) practice

2019 Article—Indigenous Knowledge Centers (IKCs): Intercultural dialogs and enrollment impact

2019 Article—Indigenous Knowledge Centers (IKCs): Community impact and beyond

LANGUAGES:

English—native language

Klallam—learning currently

ASL—learning currently

MEMBERSHIPS:

Association on Higher Education Disability (AHEAD)

Disability and Support Services Council of the State Board for Community and Technical Colleges of WA (SBCTC-DSSC)

Golden Key (ODU chapter)

National Academic Advising Association (NACADA)

National Council for Higher Education (NCHE)

Phi Kappa Phi (ODU chapter)

Student Affairs Administrators in Higher Education (NASPA)

The Association for the Study of Higher Education (ASHE)

Washington Association on Postsecondary Education and Disability (WAPED)

ATTENDED CONFERENCES:

2015	Summer Institute for Intercultural Communication (SIIC)	Portland OR
2012	Association on Higher Education and Disability National Conf.	Seattle WA
2012	Best Practices (follow up from Transforming Pre-College Ed)	Seattle WA
2012	Western Association of Veterans Education Specialists Conf.	Houston TX
2011	Best Practices (follow up from Transforming Pre-College Ed)	Seattle WA
2010	Transforming Pre-College Education	Seattle WA
2007	Career Pathways Institute	Spokane WA

LICENSES:

Washington State Teaching License (k-8)

Washington State Substitute Teaching License

CERTIFICATES:

Washington State Learning Disability (LD) Systems—Initiative Learning Disability Specialist Certificate